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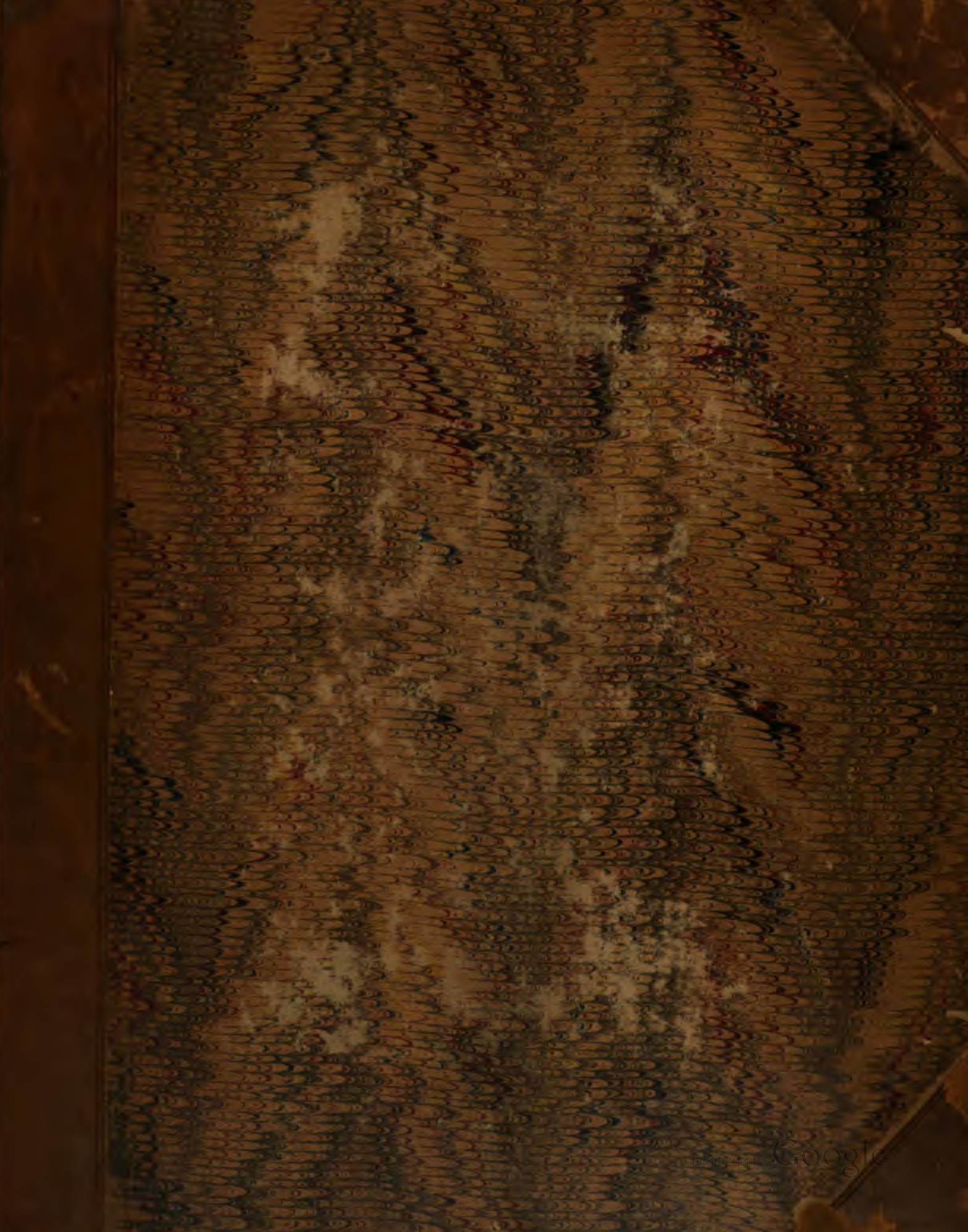
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PUBLICATIONS
OF THE
CAMBRIDGE ANTIQUARIAN SOCIETY.

VOL. I. 1840—46.

CAMBRIDGE:
PRINTED AT THE UNIVERSITY PRESS.
PUBLISHED BY J. & J. J. DEIGHTON, AND MACMILLAN & CO.,
JOHN W. PARKER, LONDON;
AND
J. H. PARKER, OXFORD.
M.DCCC.XLVI.

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OXFORD ARCHITECTURAL
AND HISTORICAL SOCIETY.
1904

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A

CATALOGUE

OF

THE BOOKS WHICH WERE GIVEN TO THE LIBRARY AND
CHAPEL OF ST CATHARINE'S HALL, CAMBRIDGE,
BY DR WOODLARK, THE FOUNDER
OF THE COLLEGE.



*Communicated to the Society by G. E. CORRIE, B.D. Fellow and Tutor of
St Catharine's Hall, and Norrisian Professor of Divinity.*

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M.DCCC.XL

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INTRODUCTORY PREFACE.

ONE of the three notes or marks of the visible Church, whereby it is known, is its "right use of Ecclesiastical discipline"; that is, its being as well as always having been in possession of a *regularly ordained* and *lawfully called* ministry, by whom "the pure word of God is preached, and the Sacraments duly administered, according to Christ's ordinance, in all those things, that of necessity are requisite to the same". The Church which has not this mark, cannot, to say the very least, be considered *perfect* in its construction, although it be perfectly sound in its faith, orthodox in its doctrine, and, otherwise, uncorrupt in its ceremonies and customs. Such is the opinion of the learned Hooker. "The matters," says he¹, "wherein church polity is conversant are the public religious duties of the Church, as the administration of the word and sacraments, prayers, spiritual censures, and the like. To these the Church standeth always bound. Laws of polity, are laws which appoint in what manner these duties shall be performed. In performance whereof, because all that are of the Church cannot jointly and equally work, the first thing in polity required is a difference of persons in the Church, *without which difference* those functions *cannot in orderly sort be executed*." "Moreover, it cannot enter into any man's conceit to think it lawful, that every man which listeth should take upon him charge in the Church; and therefore *a solemn admittance is of such necessity, that without it there can be no church polity*." Again², "The ministry of things divine is a function which as God did himself institute, so neither may men undertake the same but by *authority* and *power given them in lawful manner*."

The particular and *complete* form of church polity which Hooker recognizes as such, is that which constituting Bishops as rulers in the Church, judges those to be regularly ordained and lawfully called to exercise clerical functions, who have received episcopal ordination. For thus,

¹ 2nd part of the Homily for Whitsunday.

² Art. XIX.

³ *Ecccl. Pol.* Book III. ch. xi. 18.

⁴ *Ecccl. Pol.* Book V. ch. LXXVII. 1.

says he, in his seventh book of the laws of ecclesiastical polity⁵, "They whom the whole Church hath from the beginning used as her agents in conferring this power, are not either one or more of the laity, and therefore it hath not been heard of that ever any such were allowed to ordain ministers: only persons ecclesiastical, and they, in place of calling, superiors both unto deacons and unto presbyters; only such persons ecclesiastical have been authorized to ordain both, and to give them the power of order, in the name of the whole Church. Such were the Apostles, such was Timothy, such was Titus, such are bishops. Not that there is between these no difference, but that they all agree in pre-eminence of place above both presbyters and deacons, *whom they otherwise might not ordain.*"

After stating two particular cases as exceptions to the general rule, first, a *supernatural calling*, and secondly, when "*exigence of necessity* doth constrain to leave the usual ways of the Church, which otherwise we would willingly keep: where the Church must needs have some ordained, and neither hath nor can have *possibly* a bishop to ordain," he adds⁶, "These cases of *inevitable* necessity excepted, none may ordain but only bishops; by the imposition of their hands it is, that the Church giveth power of order, both unto presbyters and deacons." This learned and judicious writer however does not merely declare that, which recognizes and maintains the Apostolical succession, to be the only true and complete form of church polity; he declares all other to be *imperfect* and *defective*; and *laments* the practice of all such churches, as have in this particular fallen away from Apostolic practice and fellowship; he moreover speaks of it as a deviation from a custom, which had from the beginning continuously existed in the Church, and therefore requiring a *remedy*, where remedy can be applied: "In which respect," says he⁷, "for mine own part, although I see that certain reformed churches, the Scottish especially and French, have not that which best agreeth with the sacred Scripture, I mean the government that is by Bishops, inasmuch as both those churches are fallen under a different kind of regiment; which *to remedy* it is for the one altogether too late, and too soon for the other during their present affliction and trouble: this *their defect and imperfection* I had rather *lament* in such case than exagitate, considering that men oftentimes without any fault of their own may be driven to want that kind of polity or regiment which is best, and to content themselves with that,

⁵ *Eccl. Pol.* Book VII. ch. xiv. 10.

⁶ *Eccl. Pol.* Book VII. ch. xiv. 11.

⁷ *Eccl. Pol.* Book III. ch. xi. 14.

which either the irremediable error of former times, or the necessity of the present hath cast upon them."

Happy then it has been for their posterity that the wise as well as godly reformers of our English Church took care to leave us the church polity which is best, and which best agreeth with sacred Scripture: that, when they set about to demolish the erroneous doctrines, ceremonies and customs, which had clandestinely crept into the Church and for some time prevailed, they resolved also to preserve by all possible means the integrity of its external construction; that, when they removed from its walls the "untempered mortar," with which they had been bedaubed, they were at the same time careful not to throw down any part of the genuine building. There was, at least in the more moderate and thoughtful among them, a certain veneration for the ecclesiastical constitution and practice of the primitive Christians, which made them both desirous of restoring the government of the Church to such as it was in the beginning, and fearful of any change or departure from it. The Church of England could look back upon a long and continuous succession of Bishops as her ecclesiastical governors from the time of Augustine, A.D. 596, to the time, when an accumulated mass of corruption and error, which grievously disfigured the Church, made it more particularly necessary for men to seek sincerity in the Bible only; to enquire how and what their fathers had believed, and in matters relating both to the doctrine and discipline of the Church to return at once into the "old paths." When therefore our English reformers resisted and subsequently threw off the usurped authority of the Pope, they continued to keep among them, and maintained their allegiance to their own spiritual governors. While they would not any longer suffer their Bishops to be made by Bulls of Institution and Palls, which had to be sought at Rome, they did not therefore deny the office and authority of a Bishop, or deprive their Bishops of spiritual functions, or refuse to consecrate any more, or allow them to be consecrated irregularly; they only required them to be appointed, elected and consecrated in England, without any reference to the See of Rome. They did not suffer the spiritual despotism of an usurping Church, under which they had for a long period groaned, to degenerate at once and without reason into a Church democracy; but rather by the preservation of the three Apostolic orders of ministers in the Church, as entire and distinct as they ever had been, they provided for an uninterrupted succession in the ministry, and for the continuance of the best form of church polity, which best agreeth with holy Scripture.

* Ezek. xiii. 10.

* Jer. vi. 16.

The preserving entire the external form of the building, without going about either to lay a new foundation, or to build up upon the old a strange and novel superstructure, was a stumbling block to the Papist. Whatever he might have to allege against the reformed Church of England as to other things, and whatever harsh terms of invective he might use, yet he could not deny it to be a Church so long as its external structure continued the same; so long as it retained its three orders of ministers precisely the same as they ever had existed; ministers who had all been lawfully ordained and called to do the work of Evangelists in the Church, precisely as theirs were, i. e. by virtue of Episcopal authority. No very great period of time therefore elapsed before the validity of the orders conferred by the English Church, and the power which its Bishops possessed of rightly exercising their episcopal functions were spoken against and disputed. The Church of England was said not to have the Apostolical succession, by reason of the want of lawful consecration in the case of one of its Archbishops, by whom many other Bishops had been consecrated and confirmed in their sees. That Archbishop was Matthew Parker. Through him the episcopal succession in the English Church is traced up to its Apostolical origin. He was the seventieth Archbishop of Canterbury in episcopal descent from Augustine, and the first who was consecrated after the troublous times of Queen Mary, in which the reformation received a severe check and Popery again triumphed for a season. He was likewise the first Archbishop who received his consecration according to the ritual of King Edward the Sixth, without any of the formal ceremonies of the ancient superstition. "Amongst other things," says a contemporary historian of his life and acts, "which happened unto him in his life worthy of memory, I rejoyce especially for this his felicity, that whereas after Augustine the first Archbishop he was the seventieth, yet he was both the first and only man that attained unto the Archbishoplike dignity without any blemish or spot of old wives' superstitions and unprofitable ceremonies of the Romish Pope. For as every one of them entered first hereunto by bulls of approbation sent from the Pope, so he was consecrated neither with these nor any other old and idle ceremonies of Aaron's ornaments, neither with gloves nor sandals, nor slippers, nor mitre, nor pall, but more chastely and religiously, according to the purity of the Gospel, four Bishops being appointed according to a law made in that behalf, which placed him in his chair with so godly promises protested by him, as it is meet should of a gospel like pastor¹⁰."

¹⁰ A little MS. book in Latin, belonging to Corpus Christi College, and called "Historiola". It was written by the Archbishop's direction about the year 1569, and has here and there the Archbishop's own corrections. Some of the Archbishop's enemies,

Immediately after his own consecration and settlement in his Metropolitan See, Archbishop Parker proceeded to consecrate other Bishops, to occupy the Sees which were then vacant. "And the *very same solemnity and manner of consecration*," says the contemporary writer before mentioned, "he used towards his brethren Bishops, upon whom afterward he laid his hand: of the which this is not to be let slipped by, that where we read in histories that some one of his predecessors hath consecrated unto God in one year, five, three, or four brethren, or at the most six, which then was thought very strange; to him it chanced that in the first year of his government he consecrated eleven; he confirmed two; and the two years following he placed in their sees the whole number of the Bishops of England, save only the Bishop of Llandaff¹¹." The validity therefore of the consecration of Archbishop Parker is a matter of much importance to the English Church. For if it could be proved, as the old Papists endeavoured to bring it about, "that he was no true Archbishop or Bishop," by reason of the want of, or irregularity of consecration, then "as a sequel all the Bishops that he afterwards consecrated, should be no Bishops, because he was none himself, and therefore could not consecrate nor give order to others¹²:" and again, the Church of England, the whole number of whose Bishops save one, he placed in their sees, as Metropolitan, in the three first years of his government, would thus be without properly ordained and lawfully called ministers to exercise the highest ecclesiastical functions. Fortunately however a most complete and satisfactory refutation can be given, both to the original objections made by the Papists on this head, and to the foolish and absurd story commonly known by the name of the Nag's head fable, which was first told in 1604, forty five years after the Archbishop's consecration. So that, as it were, "in the mouth of two or three witnesses *may* every word be established¹³," in addition to that which is given in the Register of the See of Canterbury, another account of the Order of the Rites and Ceremonies used at the consecration of Matthew Parker, in the very words of the Register, is preserved carefully in the MSS. Library of Corpus Christi College, Cambridge; "and that I suppose," says Strype, "by the peculiar ap-

of the Puritan party, having by some means obtained possession of a copy, translated it into English, and printed it beyond the seas in 1574, with scurrilous notes, and gave it the title of "The Life of the Seventieth Archbishop of Canterbury, &c." Strype, *Life of Parker*, Book IV. ch. XLII. p. 487. The printed copy is also in Corpus Christi College Library.

¹¹ Anthony Kitchin, consecrated May 3, 1545, the only Bishop who retained his see upon the accession of Elizabeth. He died in 1563.

¹² Strype's *Life of Parker*, Book II. ch. i.

¹³ 2 Cor. xiii. 1.

pointment of Archbishop Parker himself¹⁴,” who left that valuable collection of MSS. to the College. The MS. is written on vellum, and there is every reason to believe that it is as ancient as the date which it bears. In it the whole course and history of the consecration, with every particularity of time and place, the persons by whom, the manner in which it was performed, the religious service which was used, the witnesses who were present, &c. is largely recorded. Even therefore if this MS. were the only document which could be produced, yet by reason of its being as ancient as the date which it bears, it would give indisputable testimony to the following facts.

I. That the consecration took place on Sunday, December 17, 1559, in a consecrated place of worship, viz. Lambeth Chapel.

II. That the Chapel had been prepared for the occasion, having its communion table at the East end, fitly furnished with all things necessary for the consecration and celebration of the communion.

III. That the office of consecrating the Archbishop elect had been delegated to *at least* four Bishops.

IV. That four of those Bishops were present for that purpose, and that their names were

1. William Barlow, formerly Bishop of Bath and Wells, now elect of Chichester.
2. John Scory, formerly Bishop of Chichester, now elect of Hereford.
3. Miles Coverdale, formerly Bishop of Exeter.
4. John Hodgakinne, Suffragan Bishop of Bedford.

V. That the morning prayers were first read by Andrew Pierson, one of the Archbishop's chaplains.

VI. That Bishop Scory preached the Sermon.

VII. That the Bishops then proceeded to the communion table to celebrate the communion, the Archbishop kneeling below.

VIII. That, the gospel being ended, Parker was presented by the three other Bishops to the Bishop elect of Chichester.

IX. That the Royal Mandate for the consecration was produced and read.

¹⁴ Strype, *Life of Parker*, Book II. ch. i.

X. That Parker took the required oaths.

XI. That the presiding Bishop (Chichester elect) forthwith proceeded with the Litany; and that the remaining service which he used, was according to the form of the book prescribed by authority of Parliament.

XII. That the Archbishop received the *imposition of the hands* of all the four Bishops present.

XIII. That the service was performed chastely and religiously; and that no pastoral staff was put into the Archbishop's hands.

XIV. That the Archbishop, together with certain others, subsequently received the Holy Sacrament.

XV. That the ceremony was not privately performed, the Archbishop being attended by the members of his family and household.

XVI. That the witnesses of the consecration were

Edmund Gryndall, Bishop elect of London.

Richard Cockes, Bishop elect of Ely.

Edwin Sandes, Bishop elect of Worcester.

Anthony Huse, Esq., Archbishop's Registry.

Thomas Argall, Esq., Registry of the Prerogative Court of
Canterbury.

Thomas Willet	} Notaries public.
John Incent	

And certain others; among whom

Andrew Pierson.

Nicholas Bullingham, Archdeacon of Lincoln.

Edmund Gest¹⁶, Archdeacon of Canterbury.

Thomas Yale, LL.D.

Thomas Doyle, John Baker, John Marche.

}	Archbishop's
	Chaplains.

There is, therefore, in this single document sufficient evidence to shew that at the consecration of Archbishop Parker all things were done decently and in order. Even when there was some difficulty in procuring Bishops to consecrate, who were not still popishly affected; even after the first letters commissional of Queen Elizabeth had not been acted upon; either, because some of the Bishops therein named, (as Strype suggests) being Papists, refused to act in the matter, or by reason of

¹⁶ Gest, Gheast, or Guest.

some other impediment; yet, we find in the case of Matthew Parker, the absence of nothing which was necessary to a legitimate and valid consecration. There being Bishops still in the country, who were protestant Bishops (although few in number and deprived of their sees), they were the persons employed, with a view to the complete and perfect restoration of the polity of the Church, and in order to keep up an uninterrupted succession of lawful ministers in it. May that same polity ever continue to administer the affairs, and execute the public religious duties of the Church in this kingdom: seeing that it is not one of modern devising, but one which has descended to us from apostolical times; in a word, "the polity which is best, and which best agreeth with sacred Scripture."

THE RITES AND CEREMONIES

WHICH TOOK PLACE AT

THE CONSECRATION OF ARCHBISHOP PARKER.

IMMEDIATELY after the account of the rites and ceremonies observed at the consecration of Parker, there follows on the same skin a commission from the Archbishop to Walter Haddon, LL.D., appointing him judge of the Prerogative Court of Canterbury; it is dated 27th December, 1559, ten days after Parker's consecration. This Walter Haddon,* says the author of the "Historiola," was a particular friend of the Archbishop, "a man of singular learning and authority, whom our most noble Queen Elizabeth appointed to be one of the Masters of the Requests, and Matthew himself had made him chief Judge of his prerogative court." He was the author of the following lines upon the Archbishop's arms, *gules*, on a chevron between three keys erect, wards to the dexter, *argent*, three estoiles of the field. This chevron, together with its charges, had been granted to the Archbishop specially by Queen Elizabeth, in augmentation of his paternal coat.

The keyes of auncient parentes tokens are,
From soveraigne Prince doth come the tripell starr.
So vertue, learning, power, conspire best,
And sowe the pleasant seedes of quiet rest.
But yet the joyes of life to ende do hast,
And man, but dust before, to dust shall wast.

The following testimonies have likewise been given in favor of the genuineness and originality of the preceding document.

"We are fully persuaded that it is a true and genuine Record of the Rites and Ceremonies of Archbishop Parker's Consecration, and as ancient as the date it bears."

Signed, Hen. Paman, Public Orator.
 Ra. Widdrington, Marg. Professor.
 Hen. More, D.D.

Cambridge, Jan. 11. 1674.

* He was Master of Trinity Hall, and served the office of Vice-Chancellor in the year 1550.

"We are fully satisfied that the said Record is as ancient as the date it bears, and the occasion to which it doth refer."

Signed, John Spencer, D.D. Master of Corpus Christi College.

Joh. Peckover, B.D.	Hen. Gostling, B.D.	} Fellows.
Erasmus Lane, B.D.	Will. Briggs, M.A.	
Rich. Sheldrake, B.D.	John Richer, M.A.	
Sam. Beck, B.D.		

See Archbishop Bramhall's Works, p. 1053.

"The original instrument of Archbishop Parker's consecration lies still among his other papers in the Library of Corpus Christi College at Cambridge, which I saw and read. It is as manifestly an original writing as any that I ever had in my hands.

Burnett's *History of the Reformation*, Part II. Book III.

RITUUM ATQUE CÆREMONIARUM

ORDO IN CONSECRANDO REVERENDISSIMO IN CHRISTO PATRE MATTHÆO PARKER¹,
CANTUARIENSI ARCHIEPISCOPO, IN SACELLO SUO APUD MANERIUM SUUM
DE LAMBETH, DIE DOMINICO, XVII^o VIZ. DIE MENSIS DECEMBRIS, ANNO
DOMINI 1559, HABITUS.

Principio, Sacellum tapetibus ad orientem adornabatur; solum verò panno rubro insternebatur; mensa quoque, sacris peragendis necessaria, tapeto pulvinarique ornata, ad orientem sita erat.

Quatuor præterea cathedræ quatuor Episcopis, quibus munus consecrandi Archiepiscopi delegabatur², ad austrum orientalis sacelli partis erant positæ.

Scamnum præterea, tapeto pulvinaribusque instratum, cui Episcopi, genibus flexis, inniterentur, ante cathedras ponebatur.

Pari quoque modo cathedra, scamnumque, tapeto pulvinarique ornatum, Archiepiscopo, ad borealem orientalis ejusdem sacelli partis plagam, posita erant.

His rebus ita ordine suo instructis, mane, circiter quintam aut sextam, per occidentalem portam, ingreditur sacellum Archiepiscopus, togâ talari coccineâ³ caputioque indutus, quatuor præcedentibus funalibus, et quatuor comitatus Episcopis, qui ejus consecrationi inservirent, (verbi gratiâ) Gulielmo Barlow⁴, olim Bathonensi et Wellensi Episcopo, nunc

Archiepo per Cirostien electum propositab.
 Warhamensi editi. apud deum habita. Cir
 Milo Coverdallus, manibus Archiepo imposi
 iam per impositionis manum in se est spiritari
 ritum dedit nobis deus. Libris ita dictis Libria sa
 fu legendo, hortando, et docendo, videri diligens pio
 in his sugmo esse, quo incrementum inde probe
 mune spectant diligenter. Hoc enim modo
 dominum nostrum saluabit. Vost quam huius die
 Archiepo tradens pastorale baculum, cum quo
 cum alijs etiam novum illis. /

Finis tandem precantibus parvis et reditur
 illis. tunc factus ipse qui cum non perantur ant
 albo epali superpellico Crimelagz (et nota
 pectusio pellibus fabellum) (vulgo Sablos,
 et Loxfordensis, suis epalibus amictibus,
 pectusio et Bedfordensis Suffraganeus togis so
 portam, pectusio, ipse Thome Doyle Cronom
 singulis singulos albos dedit baculos, hoc est in

Vij itaqz hunc admodum ordine suo, ut is
 Archiepo generosioribus quibusque sanguine

Acta quae itaqz huius erant omnia in presenti
 epi electi, Richardi Cordus Eliensis electi,
 principalis et primarij Registrarij dicti Archie
 Cantuariensis, Thome Willot et Johis J.

et post orationes et suffragia quædam in præformam libri ante
estrensio. Lincfordensio Suffraganeo Ruffordensio et
illis. et ipse (ingrunt) spiritum sanctum, et gratiam dei que-
rentibus. Non enim timoris, sed virtutis dilectionis et sobrietatis spi-
ritu illi in manibus tradiderunt. Huiusmodi apud ea verba habentes,
etque ea meditare assidue que in his huiusmodi libris scripta sunt, no-
tens omnibus innotescat et palam fiat. Etenim quæ ad te et ad dōdē
non te ipsum solum sed et reliquos auditores tuos per Jesum Christum
essent, ad reliqua communionis solemnia pergit. Eirensio nullum
omnino abant. Quia archiepiscopus, et quatuor illi ipsi supra nominati

per borealem orientalis Sarrelli partis portam archiepiscopus quatuor
et confestim ipsi ipsi stipatus ipse per eandem rebertham portam
ut ipse nigro furore indutus circa collum, vero collare quoddam ipse
vorant confutim gestabat. Vari quoque modo Eirensio
suppellente sic et rrimera uterque induit. D. Corredallus
lun modo talaribus utebatur. Pergens deinde occidentalem
o, Johi Batei Theaurario et Johi Marthe compertorolarie, et
odo eis ministris et officiis suis orantibus.

in ante dictum est partis per occidentalem portam Sarrelli egredit³
ipsum familiam in præcedentibus. reliquos vero cum te ego sequentibus.

a Lincfordensium in Christo primum Edmundi Eyndall Londinensis
Edwini Sandes Wigornensis electi antequam consueverint
ipsum Thome de Galle armigeri Regurij Curie prerogative
ment notariarum publicorum, et aliorum quoque nonnullorum.

gratia). Gulielmo Barlow, olim Bathonensi et Wellensi Episcopo, nunc

verò ad Cicestriensem episcopatum electo; Johanne Scory⁴, olim Cicestris Episcopo, et nunc ad Herefordiensem vocato; Milone Coverdallo⁵, olim Exoniensi Episcopo; et Johanne Hodgskinne⁷, Bedfordiæ Suffraganeo. Qui omnes postquam sedes sibi paratas ordine singuli suo occupassent, preces continuè matutinæ, per Andream Pierson⁸ Archiepiscopi capellanium, clarâ voce recitabantur: quibus peractis, Johannes Scory, de quo supra diximus, suggestum conscendit; atque inde, assumpto sibi in thema, *Seniores ergo, qui in vobis sunt, obsecro consenior, etc.* non ineleganter concionabatur.

Finitâ concione, egrediuntur simul Archiepiscopus reliquique quatuor Episcopi sacellum, se ad sacram communionem paraturi neque mora confestim per borealem portam in vestiarium ad hunc modum vestiti redeunt. Archiepiscopus nimirum linteo superpelliceo (quod vocant) induebatur Cicestriensis electus, capâ⁹ sericâ ad sacra peragenda paratus, utebatur; cui ministrabant operamque suam præbebant duo Archiepiscopi capellani, Nicholaus viz. Bullingham¹⁰, Lincolnis Archidiaconus, et Edmundus Gest¹¹, Cantuariensis quoque Archidiaconus, capis sericis similiter vestiti. Herefordiensis electus et Bedfordiensis suffraganeus, linteis superpelliceis induebantur.

Milo vero Coverdallus non nisi togâ laneâ talari utebatur.

Atque hunc in modum vestiti et instructi ad communionem celebrandam perrexerunt. Archiepiscopo genibus flexis ad infimum sacelli gradum sedente.

Finito tandem evangelio, Herefordiensis electus, Bedfordiæ suffraganeus, et Milo Coverdallus, (de quibus supra) Archiepiscopum coram Cicestriensi electo apud mensam in cathedra sedenti his verbis adduxerunt. Reverende in Deo Pater, hunc virum pium pariter atque doctum tibi offerimus atque præsentamus, ut Archiepiscopus consecretur. Postquam hæc dixissent, proferebatur illico Reginae diploma sive mandatum pro consecratione Archiepiscopi, quo per Reverendum Thomam Yale¹² Legum Doctorem perlecto, sacramentum de regio primatu sive supremâ ejus auctoritate tuenda, juxta statuta primo anno regni serenissimæ reginæ nostræ Elizabethæ promulgata ab eodem Archiepiscopo exigebatur, quod cum ille solemniter tactis corporaliter sacris Evangeliiis conceptis verbis præstitisset, Cicestriensis electus quædam præfatus atque populum ad orationem hortatus, ad litanias decantandas choro respondente se accinxit. Quibus finitis, post quæstiones aliquot Archiepiscopo per Cicestriensem electum propositas, et post orationes et suffragia quædam, juxta formam libri auctoritate Parlamenti editi¹³, apud Deum habita, Cicestriensis, Herefordiensis, Suffraganeus Bedfordiensis et Milo Coverdallus, manibus Archiepiscopo impo-

sitis, Accipe (inquiunt) Spiritum sanctum, et gratiam Dei, quæ jam per impositiones manuum in te est excitare memento. Non enim timoris, sed virtutis, dilectionis, et sobrietatis spiritum dedit nobis Deus. His ita dictis, Biblia sacra illi in manibus tradiderunt, hujusmodi apud eum verba habentes,—In legendo, hortando, et docendo vide diligens sis, atque ea meditare assidue, quæ in hisce libris scripta sunt: noli in his segnis esse, quo incrementum inde proveniens omnibus innotescat et palam fiat. Cura quæ ad te et ad docendi munus spectant diligenter: hoc enim modo, non teipsum solum, sed et reliquos auditores tuos per Jesum Christum Dominum nostrum salvabis. Postquam hæc dixissent, ad reliqua communionis solemnia pergit Cicestriensis, nullum Archiepiscopo tradens pastorale baculum, cum quo communicabant unà Archiepiscopus, et quatuor illi Episcopi supra nominati, cum aliis etiam nonnullis.

Finitis tandem peractisque sacris, egreditur per borealem orientalis sacelli partis portam Archiepiscopus quatuor illis comitatus Episcopis, qui eum consecraverant, et confestim iisdem ipsis stipatus Episcopis, per eandem revertitur portam, albo Episcopali superpelliceo, crimerâque (ut vocant) ex nigro serico indutus circa collum vero collare quoddam ex pretiosis pellibus sabellinis, (vulgo Sables vocant) consutum gestabat. Pari quoque modo Cicestriensis et Herefordiensis, suis episcopalibus amictibus, superpelliceo scilicet et crimerâ uterque induebatur. D. Coverdallus verò et Bedfordiæ Suffraganeus togis solummodo talaribus utebantur. Pergens deinde occidentalem portam versus Archiepiscopus Thomæ Doyle Œconomo, Johanni Baker¹⁴ Thesaurario, et Johanni Marche computo rotulario, singulis singulos albos dedit baculos, hoc scilicet modo eos muneribus et officiis suis ornans.

His itaque hunc ad modum ordine suo, ut jam ante dictum est, peractis, per occidentalem portam sacellum egreditur Archiepiscopus, generosioribus quibusque sanguine ex ejus familiâ eum præcedentibus, reliquis verò eum à tergo sequentibus.

Acta gesta que hæc erant omnia in præsentia Reverendorum in Christo patrum, Edmundi Gryndall¹⁵, Londinensis Episcopi electi; Richardi Cockes¹⁶, Eliensis electi; Edwini Sandes¹⁷, Wigorniensis electi; Anthonii Huse, Armigeri, principalis et primarii Registrarii dicti Archiepiscopi; Thomæ Argall, Armigeri, Registrarii Curie prærogativæ Cantuariensis; Thomæ Willet, et Johannis Incent, Notariorum publicorum; et aliorum quoque nonnullorum.

NOTES.

¹ Matthew Parker was born in the city of Norwich, Aug. 6, 1504, and was educated there until he was 17 or 18 years of age. He was then sent to Cambridge by his mother (his father being dead) and admitted a member of Corpus Christi College. He resided at first in S. Maries Hostle, which at that time belonged to the College; but being soon after "chosen into the number of those Scholars, which are called Bible Clerks of the especial duty which they execute," he removed into College, and became B.A. 1524, M.A. 1527, Fellow, Sep. 6, 1527, being first entered in all the rites of holy orders, viz.: having been made Subdeacon, Dec. 22, 1526; Deacon, April 20, 1527; Presbyter, June 15, 1527. In 1533 he received a licence from Archbishop Cranmer to preach throughout his province, and also letters patent from King Henry VIII. to preach throughout the kingdom. He commenced his duty as a public preacher on Advent Sunday in that year, in the vicinity of Cambridge, delivering his five first discourses at Granchester, Landbeach, Bene't Church, Madingley, and Barton. In 1535 he proceeded to the degree of B.D., and, by favour of Queen Anne, was promoted to the Deanery of Stoke College, near Clare, in Suffolk. In 1538, being then a chaplain of King Henry VIII., he took the degree of D.D.; in 1541 was installed a Prebendary of the Cathedral Church of Ely, and in 1544 appointed Master of Corpus Christi College. After the suppression of Stoke College, in the first year of Edward VI., besides certain other minor preferments, he was appointed to the Deanery of Lincoln, and likewise to a prebendal stall in the same church. He was, however, dispossessed of all this preferment in the second year of Mary's reign; and during the remainder of it he lived a poor and private life within the house of one of his friends, "without any man's aid or succour." Soon after the accession of Elizabeth he was nominated to fill the vacant see of Canterbury, which he held until the day of his death in 1575, judiciously settling the doctrines, and reducing to primitive order the discipline of the Protestant reformed Church of England.

Strype, *Life of Parker*.

History of the 70th Archbishop of Canterbury.

Masters' *History of Corpus Christi College*.

The following is found in the Archbishop's parchment roll, containing a journal of the memorable things which happened unto him from the year of his birth to that in which he was made Archbishop.

"17 Decembr. Ann. 1559. CONSECRATUS sum in Archiepiscopum Cantuarien.

Heu! Heu! Domine Deus, in quæ tempora servasti me? jam veni in profundum aquarum, et tempestas demersit me. O! Domine, vim patior, responde pro me, et spiritu tuo principali confirma me. Homo enim sum, et exigui temporis, et minor, &c.

Da mihi fidium tuarum, &c."

² Elizabeth Dei gratia Anglie, Francie et Hibernie Regina, Fidei Defensor, &c. Reverendis in Christo Patribus Antonio Landaven Epô, Willielmo Barlo quondam Bathon. Episcopo nunc Cicestren Electo, Joanni Scory quondam Cicestren Episcopo nunc Electo Hereforden, Miloni Coverdale quondam Exon Episcopo, Johanni Bedforden, Johanni Thetforden Episcopis Suffraganeis, Johanni Bale Osseren Episcopo, salutem.

Cum vacante nuper sede Archiepiscopali Cantuarien̄ per mortem naturalem Domini Reginaldi Pole Cardinalis ultimi et immediati Archiepiscopi et Pastoris ejusdem ad humilem petitionem Decani et Capituli Ecclesie nostre Cathedralis et Metropolitice Christi Cantuarien̄ eidem per Literas nostras Patentes Licentiam concesserimus alium sibi eligend̄ in Archiepiscopum et Pastorem Sedis predictę, ac iidem Decanus et Capitulum vigore et obtent̄ Licentie nostre predictę, Dilectū Nobis in Christo Magistrum Mattheum Parker, sacre Theologie Professore, sibi et Ecclesie pred̄ elegerunt in Archiepiscopum et Pastorem prout per Literas suas Patentes Sigillo eorum communi sigillat Nobis inde directas plenius liquet et apparet, Nos Electionem illam acceptantes eidem Electioni Regium nostrum assensum adhibuimus pariter et favorem, et hoc vobis tenore presentium significamus Rogantes ac in fide et dilectione quibus Nobis tenemini firmiter precipiendo mandantes, quatenus vos aut ad minus quatuor vestrum eundem Mattheum Parker in Archiepiscopum et Pastorem Ecclesie Cathedralis et Metropolitice Christi Cantuarien̄ predictę (sicut prefertur) Electum, Electionemque predictam confirmare, et eundem Magistrum Mattheum Parker in Archiepiscopum et Pastorem Ecclesie predictę consecrare, ceteraque omnia et singula peragere que vestro in hac parte incumbunt Officio Pastoralis juxta formam Statutorum in ea parte editorum et provisorum velitis cum effectu, supplentes nihilominus suprema autoritate nostra Regia ex mero motu et certa scientia nostris, si quid aut in hiis que juxta Mandatum nostrum predictum per vos fient, aut in vobis aut vestrum aliquo conditione, statu, facultate vestris ad premissa perficiend̄ desit aut deerit eorum que per Statuta hujus Regni nostri, aut per Leges Ecclesiasticas in hac parte requiruntur aut necessaria sunt, temporis ratione et rerum necessitate id postulante. In cujus rei Testimonium has Literas nostras fieri fecimus Patentes, T: meipsa apud Westm̄ sexto die Decembris, Anno Regni nostri 2.

Copy of the Record in the Register of the See of Canterbury. Archbishop Bramhall's Works, p. 1025.

⁴ Probably the full dress of a Doctor in Divinity.

⁴ William Barlow was bred a Canon regular of the order of St Augustine in the Monastery of St Osith, Essex, and afterwards made Prior of the Canons of his order living at Bisham, Berks. At the dissolution of Monasteries he readily resigned his house, and prevailed on many Abbots and Priors to do the same. Soon afterwards he was appointed Bishop of St Asaph, and consecrated to that see Feb. 22, 1535-36, translated to St David's, April 1536, and to Bath and Wells, 1547, or 1548*, being then a zealous preacher and professor of the reformed religion. In 1553 he was deprived of his see and imprisoned, but contrived to make his escape into Germany, where he lived an exile until the accession of Queen Elizabeth. Having returned to his country he was appointed Bishop of Chichester in 1559, and the following year was made prebendary of the first stall in the church of St Peter, in Westminster. He died in 1568, and was buried in Chichester Cathedral.

Wood, *Athen. Ox.* vol. i. 156.

⁵ John Scory, a native of Norfolk, D.D. of the University of Cambridge, was consecrated Bishop of Rochester, Aug. 30, 1551, by Cranmer. In 1552 he was translated to the see of Chichester, but upon the accession of Mary, in 1553, was deprived. During the whole of Queen Mary's reign he was an exile and sufferer upon account of religion. When Elizabeth ascended the throne, he returned to England and became her chaplain, and in 1559 was made Bishop of Hereford, being then more than 60 years of age. He died in 1585, having held the see of Hereford for almost 26 years.

Godwin, *de Præsul.*

Wood, *Ath.* vol. i. 682.

* Godwin, *de Præsul.*

* Miles Coverdale was educated in the Romish religion, and afterwards became an Augustine Monk. Having embraced the principles of the reformation, he was, upon the resignation of John Voysey, or Harman, Bishop of Exeter, preferred to that see by letters patent, dated 5 Edw. VI. Aug. 14, 1551, "propter singularem sacrarum literarum doctrinam, moresque probatissimos." He was consecrated Bishop, Aug. 30, 1551, but enjoyed that dignity a very short time. In 1553 he was deprived of his bishoprick, (to which Voysey was restored) and thrown into prison; but at length was permitted to go into exile. When he returned, upon the accession of Queen Elizabeth, he did not again take possession of his see, but resided in London, where he died in 1565, aged 81.

Godwin. *de Præsul.*

Wood, *Ath.* vol. i. col. 680.

† John Hodgskin, Professor of Divinity, was consecrated Suffragan Bishop of Bedford, Dec. 9, 1537, by John Stokesley, Bishop of London, (by virtue of commissal letters from Archbishop Cranmer) assisted by John Hilsey, Bishop of Rochester, and Robert Parfew, Bishop of St Asaph.

Strype, *Life of Cranmer*, p. 63.

‡ He was almoner as well as chaplain to the Archbishop, and preached the sermon at the consecration of Young, Jewell, &c., Jan. 21, 1559-60. He was also one of the Archbishop's executors. In 1548 or 1549, he served the office of Proctor in the University of Cambridge.

§ The Ritual of 1549 prescribes that whenever the Bishop shall celebrate the Holy Communion in the church he shall have upon him, besides his rochet, a surplice or albe, and a cope or vestment; also that the priests assisting shall wear a white albe plain, with a vesture or cope. The Second Book of King Edward VI. forbade the use of the albe, vestment, or cope. This custom however was observed at the consecration of Archbishop Parker agreeably to the Act passed Eliz. I.

|| Bishop of Lincoln, 1559-60; Bishop of Worcester, 1571; died 1576.

|| Bishop of Rochester, 1559-60; Bishop of Salisbury, 1571; died 1576-77.

|| He was the Archbishop's Chancellor and Vicar-general.

|| It is Bishop Burnet's opinion that the new book of ordination, which was enacted 5 Edw. VI. at the same time when the Book of Common Prayer with its last corrections was authorised, was appointed to be a part of the Common Prayer Book. But in Queen Mary's time these acts were repealed, and those books were condemned by name. When Queen Elizabeth came to the crown, King Edward's Common Prayer Book was of new enacted, and Queen Mary's act was repealed. But the book of Ordination was not expressly named, it being considered as a part of the *Common Prayer Book*.

Burnet, *Art.* XXXVI.

"The order of King Edward's Book is to be observed; for that there is none other especially made in this last session of Parliament."

Parker's *Paper of Instructions to Cecil*. Strype, *Parker*, p. 40.

"During this Parliament (Eliz. 9, 1566), besides other things for the public advantage, it was unanimously declared, That the election, consecration, confirmation, and instalment of the Archbishops and Bishops of England, (which some had abusively called in question) were lawful; and that the said Bishops were elected and consecrated duly, and according to the Acts and Laws of the Land."

Hist. of Queen Elis. by W. Cambden, Esq.

|| This was the Archbishop's half-brother. Strype, *Parker*, p. 4.

|| Bishop of London, 1559; Archbishop of York, 1570; Archbishop of Canterbury, 1575; died 1583.

¹⁶ Bishop of Ely, 1559; died 1581.

¹⁷ Bishop of Worcester, 1559; Bishop of London, 1570; Archbishop of York, 1576. He was at one time Master of Catherine Hall, Cambridge; and, when Vice-Chancellor of the University, was compelled by the Duke of Northumberland to support the succession to the crown of Lady Jane Grey; which he did with such moderation as to offend neither party. He died 1588.

The following list of Archbishops and Bishops, all of whom were confirmed in their sees, consecrated by, or derived their consecration through him, will shew how far the question of valid ordination in the English Church depends upon the lawful and regular consecration of Archbishop Parker.

Matthew Parker, D.D., elected Archbishop of Canterbury, August 1, 1559;
was confirmed, December 9, 1559;
and consecrated, December 17, 1559,

being Sunday, in Lambeth Chapel.

In the first years of his government he consecrated

- | | |
|------------------------------------|---|
| 1. Edmund Grindal, Bp. of London, | } St Thomas' Day,
December 21, 1559. |
| 2. Richard Cox, Bp. of Ely, | |
| 3. Edwin Sandes, Bp. of Worcester, | |
| 4. Rowland Merick, Bp. of Bangor, | |

The elections of these four, together with those of Barlow and Scory, already consecrated Bishops, were confirmed the day before at Bow Church, the Archbishop being present.

Also he consecrated

- | | |
|---|-----------------------------------|
| 5. Thomas Young, Bp. of St David's, | } Sunday,
January 21, 1559-60. |
| 6. Nicholas Bullingham, Bp. of Lincoln, | |
| 7. John Jewell, Bp. of Salisbury, | |
| 8. Richard Davyes, Bp. of St Asaph, | |

Again he consecrated

- | | |
|--|---------------------------------|
| 9. Edmund Gheast, Bp. of Rochester, | } Sunday,
March 24, 1559-60. |
| 10. Gilbert Barkley, Bp. of Bath and Wells, | |
| 11. Thomas Bentham, Bp. of Lichfield and Coventry, | |

Also

- | | |
|--|------------------------------------|
| 12. William Alley, Bp. of Exeter, Sunday, July 14, 1560. | } Sunday,
February 16, 1560-61. |
| 13. John Parkhurst, Bp. of Norwich, Sunday, September 1, 1560. | |
| 14. Robert Horn, Bp. of Winchester, | |
| 15. Edmund Scambler, Bp. of Peterborough, | |

And confirmed

Thomas Young, Abp. of York, translated from St David's, Feb. 20, 1560-61.
Richard Davyes, Bp. of St David's, translated from St Asaph, May 21, 1561.

And consecrated

16. Thomas Davyes, Bp. of St Asaph, Monday*, May 26, 1561.
17. Richard Cheyney, Bp. of Gloucester, Sunday, April 19, 1562.

* Easter-day, A.D. 1561, was on April 6, consequently, Monday, May 26, 1561, would be the Whit Monday of that year, and a proper day for the consecration of a Bishop.

N.B. The days of the consecrations of the Bishops whose names are given in the foregoing list, were proved to be Sundays by two methods, First, by reckoning from 17 Dec. 1559 (which day is stated in the MS. to have been Sunday), and finding from thence what days of the month in the five next following years corresponded to Sundays. Secondly, by reckoning in a similar manner from another independent and given date, viz. Wednesday, June 4, 1561, the day on which a fire took place in St Paul's Cathedral (Strype, *Life of Grindal*). Both these methods of ascertaining the days of the week assign Sundays to the dates given in *Godwin de Præsul. Angliæ*. The Easter-day of the year 1561, is given in the Calendar. See Dr Cardwell's *Two Liturgies of Edward the VI. compared*.

Again, when Anthony, Bp. of Llandaff died, in room of him was consecrated

18. Hugh Jones, Bp. of Llandaff, Sunday, May 5, 1566.

Archbishop Parker also confirmed in the See of Oxford, Hugh Curwyn, late Archbishop of Dublin, translated from thence October 14, 1567.

Again, Thomas Young, Archbishop of York, consecrated Bishop of St David's, by Parker, did in that province consecrate

- | | | |
|-------------------------------------|---|----------------------|
| 1. James Pilkington, Bp. of Durham, | } | Sunday, |
| 2. John Best, Bp. of Carlisle, | | March 2, 1560-61. |
| 3. William Downham, Bp. of Chester, | | Sunday, May 4, 1561. |

The See of Bristol being held in commendam by Cheyney, Bishop of Gloucester, it consequently appears that all the Bishops of England at that period, were either consecrated or placed in their sees by and through Archbishop Parker.



W. SHOURBRIDGE & A. DEL.
PART OF THE EAST WINDOW OF THE CHURCH OF ST. MARY, LONDON.

AN APPLICATION

OF

M E R A N D R Y

TO

THE ILLUSTRATION OF VARIOUS

UNIVERSITY AND COLLEGIATE ANTIQUITIES.

BY

HENRY ANNESLEY WOODHAM, ESQ. A.B. F.S.A.

CLASSICAL AND DIVINITY LECTURER OF JESUS COLLEGE.

 PART THE FIRST.

CAMBRIDGE

PRINTED AT THE UNIVERSITY PRESS.

PUBLISHED BY J. & J. J. DEIGHTON, AND T. STEVENSON:

AND BY

JOHN W. PARKER, LONDON.

M.DCCC.XLI.

OXFORD NATURAL
AND HISTORICAL SOCIETY.
1904

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OXFORD ARCHITECTURAL
AND HISTORICAL SOCIETY.
1911

INTRODUCTION.

SOME apology, or at least explanation, will probably be considered due on the introduction of a subject so little studied, as to be comparatively strange even to those whose professed interest in antiquarian researches would be most likely to bring it under their notice, and many perhaps will think the neglect so little undeserved as to render the value of an attempt to remove it extremely questionable. I acknowledge, that were I writing solely for myself, I should not pay any such compliment to the spirit of the age, as to recommend a science to attention on the score of its utility; but as these pages will appear under the auspices of a Society whose partiality alone induced their publication, I must endeavour to justify it by making out as good a case as possible for myself and my subject. And as Antiquarian Associations are not to be presumed so materially to differ from all others, as to include no shades of opinion among their members, I may as well observe at the outset, that though the whole matter contained between these two covers bears the stamp and warrant of the Society, yet the only points on which they may be understood unanimously to concur, are the utility of investigating local antiquity, the expectation of advantage from the application of Heraldry to that purpose, and the commission of the task to the hands of the writer; any sentiments which may be accidentally gathered from prefatory observations or parenthetical remarks, are referable, as far as his knowledge goes, to himself alone. It is rather singular that the study of Gothic Architecture which has lately become so fashionable amongst us, should not have attracted attention to a science which enters so closely into some of its ornamental details. In the later Decorated and more especially in the Perpendicular style, shields of arms appear as integral parts of the design, as the toothed ornament and ball-flower of earlier times. Indeed, long surfaces of panelling may frequently be met with, consisting entirely of escocheons in quatre-foiled circles or squares, not to mention their use in tablets and corbels; while the very circumstance of their being so often left without device, proves both that charges were never wantonly introduced without reference to the foundation and character of the edifice, and that even in the absence of any occasion for such

memorial, a plain shield at all events was thought necessary to complete the detail. I do not mean to say that the principles of Architecture are not to be completely and thoroughly understood without any knowledge of Heraldry; a man may perfectly appreciate the construction and proportions of Exeter Cathedral, and yet be unable to describe the ball-flower with accuracy, and still more to blazon the arms of the see; but I wonder that some one or two of a numerous list of students should not have turned their attention to the analysis of a class of ornaments which was constantly coming under their observation in various shapes. These remarks apply still more forcibly to a most interesting branch of the science,—Monumental Architecture, to which in one of its departments, the researches of a sister society have lately been most judiciously directed. With this, Heraldry is most essentially connected, and it would be as difficult to enjoy thoroughly an old cathedral without some acquaintance with the former, as it would be to appreciate the former itself without the aid of the latter. Almost all tombs of subsequent date to the coped stones of the thirteenth century, whether brasses or altar-tombs of the following ages, or mural monuments of the seventeenth century, are embellished with heraldic ensigns so invariably, that even as ordinary decorations, it would be important to examine and classify their characters, while to neglect them when they would serve not only to identify persons, but even, on occasions, to decide dates, appears to me so strange, that I can only account for it by supposing that the obsolete nature of the study, and the prevailing misconceptions of its extent, were sufficient to banish it at once from the thoughts of the student if it ever intruded itself¹.

Few sciences have suffered more severe treatment than Heraldry. The amateur, if he gave it any thought at all, concluded that its domain might be viewed in an hour, and its treasures ransacked in a week. It was decided some time since, after a season of submissive experience, that the calling a rose a *gul* was *not* the sole requisite for the portraiture of oriental imagery; but still, notwithstanding this precedent, any person who can describe the colours of a shield in terms which, if not heraldic, are at all events not English, is held justly entitled to whatever renown a proficiency in Armoury may confer. Yet even these rudimentary technicalities may not be useless; the language of Heraldry is occasionally barbarous in sound and appearance, but it is always peculiarly expressive, and a prac-

¹ The above passage was written at some distance from the University, and I have since seen one of these Publications, which shews that Heraldry is not altogether neglected, but I imagine the writer will agree with me in the general truth of my remarks.

tice which involves habitual conciseness and precision in their utmost attainable degree, and in which tautology is viewed as fatally detrimental, may insensibly benefit the student on other more important occasions. The mischief arises, not from mastering this accident of the science, but from stopping short after it, as if no more remained to be done. The fact is really, that the styles of blazonry admit of classification like those of Gothic Architecture, not so distinct indeed or satisfactory, but though the line of demarcation be invisible, yet the difference of the extremes is obvious ;

Usque adeo quod tangit idem est, tamen ultima distant,

and, what is remarkable, the changes and their periods are pretty evenly coincident in their respective sciences. The bare, deviceless ordinaries agree well with the sturdy pier and flat buttress of the Norman age, and if I were inclined to push the comparison, I might match the coats simply *somées* or chequy with the diaper work to be met with in this style ; —the progress of ornament uniting still with chasteness of design may be called early English—the fourteenth century exhibits the perfection of both sciences as displayed in the highest degree of decoration consistent with purity, and the mannerism of Henry the VIIIth's time, with its crowded field and accumulated charges, is as essentially florid and flamboyant as any panelling or tracery in the kingdom. I might extend this contrast much further, but it would be only illustrating a truth which, after all, needs little illustration. Heraldry and Architecture served naturally as exhibitions of the prevailing spirit of the age. Indeed the principles of the latter supplied the embellishments for domestic furniture as well as buildings, and the tests of Rickman may be applied to William of Wykeham's crosier, or Lady Margaret's wine-cup, as well as to New College Chapel, or Christ's Gateway. What characteristic of the day is manifested in the present treatment of Heraldry, each reader will decide according to his previous ideas on the subject, and to each I leave it ; but that architectural fashions are as excellent criteria in this as in past ages, is sufficiently exemplified in our metropolitan buildings for the purposes of worship. The cathedral of Christ Church, and the churches in the Strand, would be most admirably symbolical of the theology of Oxford, and—that of Islington. To return, however, for a moment, even the debasement of Architecture has its faithful counterpart in the degeneracy of Heraldry, and the very conceits of the times were transferred to shields of arms*.

* After the death of her first husband, Mary, Queen of Scots, adopted for her device a stalk of liquorice "duquel la racine est douce, et tout le reste hors de terre, amer, avec ces mots '*Dulce meum terra tegit*' la terre cache ma douceur." Catherine de Medici took a mountain of quick-lime, on her widowhood, with rain-drops falling on

It can hardly be wise to neglect even such trivial manifestations of general character. I do not wish the reader to infer that I have established any such theory as would enable him, on inspection, to state the age and value of any proposed coat. This is rendered impossible, both by the licence of Heralds to return to any style they please, and the accident of augmentations, which may almost conceal the original character of the coat; the privilege too, assumed by the present age, of adopting devices *ad libitum* is quite enough to confound any enquiries. All that I intended to assert, was, that in the styles of blazonry *generally* adopted at certain periods, there does exist a marked difference. An applicant *might* perhaps in the 16th century have procured a grant of arms as simple as those of the Lady Clare, but he would much more probably have received a coat like that of Dr Caius. The other department of Heraldry, marshalling, gives a value to the science which can only be understood by those who have experienced its aid. A dim-looking pane in an oriel window, or a discoloured coat in the dexter corner of an old Holbein, may give not only the name of the benefactor, or the portrait, but also identify him personally by shewing his relation to the head of the house, his connexions and his alliances. This peculiarly applies to the study of our collegiate antiquities, our towers and halls are embellished with passages of local history written in hieroglyphics, unintelligible perhaps to the multitude, but really as pertinent and instructive as the Arabic scrolls in the courts of the Alhambra. If, in digging the foundations of the New Union Workhouse, a stone had been discovered, on which characters of any tolerably tractable nature were graven, the Camden Society would have followed its President to the breach, copies would have been taken and models cast, and the ensuing month would have ushered into the world a folio announcement that the

it, in allusion to her tears, and the motto "*Ardorem extincta testantur vivere flamma.*" *Quarterly Review*, No. 184, p. 338. Some of the parliamentary officers displayed most strange blazonry on their banners. I subjoin a specimen of Captain Reeve: *Azure*, a church gothic, built in the form of a cross, in fashion like a cathedral, with a towered and spired steeple in the middle, the whole embattled, and ends ornamented with the cross, all *proper*, as of white stone; and near unto the south, and as if on the ground, some loose stones, and opposite to the church, and at the west end, a man in front, thus apparelled, &c.: on his feet large boots of brown leather, white stockings, crimson breeches, coat or jacket of the same, the sleeves of which only are seen, as the rest of the body is covered with a brown leather doublet with skirts, in his right hand a sword in pale, his left embowed and holding up a mason's trowel, *proper*, on his head a Republican high-crowned hat, *sable*, on the right side ornamented with three white feathers, in chief and in base a label extended *argent* lined *or*, on which in Roman letters, *sable*, *TAM GLADIO QVAM TRIVLLA*; on the label in base, *SANGVIS CAEMENTVM FACIT*, fringed *or* and *azure*. It would be curious to contrast these warriors with the seven against Thebes.

site had been, perhaps, that of an ancient *ergastulum*, and that thus by a wonderful fatality, the plains of Chesterton, like another Emathia, had been appointed a second time for the torture of refractory slaves. Yet a language the most ingenious and durable, in which are recorded the families of our benefactors, the names of the more illustrious members of each society both by birth and talent, which perpetuates their academic rank and ecclesiastical dignities, is suffered to remain unnoticed and uninvestigated. Researches of the former kind are excellent in tendency and interesting in prosecution, they surely however need not operate to the exclusion of the latter. But, apart from all this, I think the advantages to result from study, depend far less on the accidental value of the information acquired, than on the training and self-culture requisite to obtain it; and if Heraldry, as I hope by my suggestions to shew, instead of exhibiting merely a barbarous and obsolete vocabulary, and taxing the memory alone, may be viewed in a different light, so as to open to every student a field for extensive observation and original inference, its worth cannot be contemptible, especially among our infinite variety of tastes and dispositions, where it may attract by its acknowledged refinement and elegance some few students who would never have cared to pursue the same end through other means. The benefit arising from different pursuits will differ of course in degree, but nothing that exercises the intellect can be useless, and in this spirit it may be possible to study even Conchology without degradation. Further, the study of Heraldry is altogether good in its tendency, and I again cite the science which I have already so often compared. More than one reader perhaps may be inclined to smile at any implied connexion between the study of Gothic Architecture and the revival of sound Church principles, but they, whose information gives value to their opinion, well know that its promotion has produced far more important and permanent consequences than the inhibition of remorseless Churchwardens, and daily experience is teaching us the admirable results of a respect to Catholic antiquity. The law of England interferes not, on points of taste, either with the belief or the beautifying of the congregation or the conventicle, and it is interesting to trace the operations of this constitutional freedom:

Publica lex hominum naturaue continet hoc fas
 Ut teneat vetitos inscitia debilis actus:—
 Ne liceat facere id quod quis vitabit agendo.

But the age of civil and religious liberty rejects both the maxim and the enthralment. The voice of the Church and the principles of antiquity are contemned in the consistent spirit of theological and architectural eclecticism; and the untrammelled sectarian, as he biennially remodels his creed

or reorganizes his establishment, may crocket a Norman tower or transom a Decorated mullion, provided only the conveyance of the ground be valid, and the appropriation of the material unfelonious. What the law does not ordain, either in religion or politics, education may secure, and Heraldry may contribute to advancing. In behalf of my subject then, I have thrown together the foregoing observations,—more likely perhaps to stimulate the prepossessed than convert the prejudiced; however, as I am not recommending the observance of our University Statutes, I hope I may not excite any pious horror, or provoke any impassioned reply.

But it is far from improbable that there may be several who would deny the efficacy of any or all of the foregoing arguments in establishing the title of this science to attention, or in shewing the expediency of its revival, and who, while admitting the tendency just alluded to, would employ the circumstance in proving a deduction diametrically opposed to mine. I should seriously regret passing over these gentlemen without a word of address. A profound contempt for antiquity in general, and Heraldry in particular, is a perfectly intelligible, and by no means a disreputable, sentiment. Decision of character must always command respect; we pay it to *Cobbett's Register*, and refuse it to the *Morning Chronicle*. But all claim to this homage is at once forfeited by inconsistency. Strip Trinity of her shields, and make her gateway like the Euston Square terminus; leave the windows of King's as unstained as her hospitality; exile the coronetted cocks from Jesus, and proscribe the portcullis at St John's like the fleurs-de-lys at Paris;—abolish all these, and such as these,—and I stand as defenceless as a Whig minister before Lyndhurst, with no further plea to urge than an idiosyncratic discrepancy of opinion. But while our College seals are still unlike those of Railway Corporations, while we still embellish our prizes with armoury, and crowd our oriels with shields, I cannot see on what ground we are to reject a knowledge of this science, unless indeed we presume, as in the case of theology, that it is to come by intuition; though this again is raising Heraldry to the rank of Divinity, which has long been regarded as the only liberal profession for which a man could perfectly qualify himself in the space of six weeks. Our course is optional, but if experience is to be any guide, a recent mistake or two amongst us, of rather singular enormity, may serve to shew how perilous it is to apply a science without some previous acquaintance with the canon for its use.

I am now compelled to adopt the seemingly anomalous course, of presuming in my readers a considerable familiarity with the rudiments of Heraldry, although I have throughout implied my persuasion of the contrary fact. But this I cannot avoid; the limit and character of these

Publications effectually forbid any set treatise on the science, and I must confine myself to what I have undertaken, viz., its *application* to the illustration of those antiquities which our Society was formed to investigate. Should this persuade any one to master its elements, so much will be gained; but, as it is, I must of necessity proceed with all the mysterious language, and characteristic technicalities compulsory on a writer of Heraldry, just as if every reader were as much at home in them as Garter King at Arms. My design is, first, to analyse the coat-armour borne by each individual college, as offering a favourable subject for commencing with, and in so doing I shall take occasion, as frequently as is consistent with my purpose, to make such suggestions, or give such information, as I shall think advisable. Afterwards, I shall advert to the more conspicuous and important embellishments of our public and private buildings, but this will be in a subsequent number, and I shall consider in the meanwhile what method it may be most advantageous to adopt. Other subjects of remark, too, may possibly present themselves, but I will now commence my task with a prefatory chapter on the arms of Bodies-Corporate, not only because it will enable me to condense and place in juxta-position certain observations on such coats, which I should otherwise have scattered over several pages, but because it is a branch of the science which I have never seen treated with that attention which it seems to me to deserve. How closely it bears on our general subject will presently appear.

CHAPTER I.

ON THE COAT-ARMOUR OF BODIES-CORPORATE.

It is not very easy, and perhaps indeed scarcely possible, to fix the precise date at which armorial bearings began to be generally employed by these societies. In the case of Cities and Towns they were probably contemporaneous, or nearly so, with the use of Personal Heraldry, and subservient in a measure to the same purposes. The signature of a corporate body is naturally conveyed in the impress of its seal, for which no device could be more obvious than the arms of the community. I do not think, however, that these seals were all of them, originally, legitimate coats-of-arms, as necessity would cause their adoption at a period when the cultivation of heraldry was insufficient to secure their regularity. They probably exhibited some broadly emblematical device, suggested by any striking attribute of the locality or its inhabitants, and formed a class analogous to the compositions of saints, prelates, and children, which we see in the older seals of ecclesiastical corporations, of both which practices we may trace vestiges in the respective societies up to the present day. There are also several Towns possessing no registered arms on record, which have yet an acknowledged common seal, while others have both equally well authenticated, but differing materially from each other in device. In these cases the seal is generally of the description above alluded to, and is of more ancient date, the arms being probably a formal grant at a later period. Subsequently, however, to the institution of the College of Arms, we find in a short time armorial bearings either confirmed or appropriated, as it might be, to almost all chartered societies,—Cities, Towns, Hospitals, Inns of Court, Guilds, Companies, Colleges and Religious Foundations. The Guilds, occasionally, were marshalled in the field under their respective banners, an instance of which may be seen in a plate of Froissart, where the townsmen of Ghent are attacking the Earl of Flanders in Dendremonde. It will be seen below that I have included in this chapter a brief reference to the arms of Sees and Deaneries; these, strictly speaking, are arms not of

community, but of office, and consequently do not come under the title prefixed to the section, but I was desirous of alluding to some peculiarities in their character illustrative of our general subject, and I did not see any fitter occasion or place.

But before entering on any analysis of individual coats or distinct classes of them, I wish to premise a few remarks of general import. It matters little whether the blazonry of ordinaries or of common charges be considered the more ancient, as they probably combined from separate and unconnected sources in our present system; but there is I think this fundamental difference between them, that whereas the latter were naturally more or less always emblematical, the former never were so, at least originally. When a man painted on his shield a lion, or an eagle, or a fox, or a bear, it would be easily understood that he meant to convey to the world the knowledge of certain respectable traits in his own character; if he exhibited water-bougets, the idea of a military march in a hot country quickly arose, staves and escallops intimated a pilgrimage, while severed heads and limbs betokened some ancestral achievement for which the perpetrator in all probability deserved hanging¹. Almost all common charges, from their very nature, must have been primarily either typical of pretension, or commemorative of events, or allusive to exploits. But what possible character or fortune could a man express by painting his shield red with a white stroke down the middle? He might by these means distinguish himself and his family from one who had stained his escutcheon blue with a yellow top, and this I have no doubt was all that was intended. Such bearings in fact would serve literally for *insignia*, and nothing more. Of course, all that I have said of ordinaries is equally applicable to the ordinary-wise partitions of the shield, the two kinds of blazonry being almost identical. Indeed the chief may be actually considered in certain cases either as an ordinary or a partition, and blazoned accordingly. At first the plan of these ornamental distinctions might have been regulated solely by the caprice of the bearer, but art must soon have refined the practice into a system, and then all varieties would be merged in the recognized formulæ, just as the random flourishes of a recruit subside presently into the seven systematic cuts of the practised swordsman. I am quite aware that eventually this class of bearings became typical of

¹ If the reader is at all inclined to think my estimate a harsh one, he will find full justification of it in some coats of Scottish and border families, where, if the charges are ambiguous, the mottoes are at all events explanatory. That of Tweeddale is SPARE NOUGHT; of Fitzgerald, CROM A BOO, or, *I will burn*; while that of Cranstoun, THOU SHALT WANT ERE I WANT, if adhered to, would certainly qualify the family for transportation.

honours and titles, according as accidental associations rendered certain distinctions more desirable than others, and thus conventionally they were made to symbolize what they never could naturally. For instance, it is asserted, that none but renowned warriors were thought worthy of a field chequy, and that a quarter was a bearing allowed to none under the dignity of a Baron, and if these rules were generally received and understood, the charges in question would of course convey the ideas of bravery and nobility as correctly as a lion or a coronet. But they never were emblematical in the sense in which I have employed the term. It was hardly to be expected that a class of men so fond of allegory as to make even each individual tincture significant of a peculiar virtue, should have omitted to adapt similar meanings to a kind of bearings which came so frequently before them, and accordingly ancient Heralds assigned to every ordinary such a construction as they thought proper. Thus, the pale was made to imply *strength* in the bearer, mainly from the supposed etymology of the name, which probably arose long after the adoption of the device. Other ordinaries have still less authority for their assumed import, but as the arguments brought to support this theory may perhaps be more efficacious in demolishing it, than any I could think of, I shall leave them alone. The only really symbolical ordinary is the cross, which, however it originated, of course could never have been dissociated from emblematical signification, though I do not doubt but that, otherwise, in the perpetual combinations of the partitions and ordinaries, it would have arisen from the pale and the fesse, as did the saltier* from the two bends, the pairle from the bend and pale, and the chevron from the dissolution of the saltier. This fundamental in the character of ordinaries may be traced I think up to the present day, and on this circumstance depends the relevancy of the foregoing remarks; for if, in considering two classes of corporate bodies, we find the Heraldry of the one essentially emblematical, and that of the other nearly akin to Personal Heraldry, and a corresponding exclusion (except for particular purposes) of ordinaries in the former and admission in the latter, we shall not only confirm in some measure the preceding theory, but we shall establish a broad principle of blazonry in this department of the science.

Corporate bodies may be divided, with reference to our present subject, into two distinct classes; first, those originating in voluntary association, and secondly, those established by one or more founders. Under the first

* The saltier is a good illustration of what I have said about the cross. It is, primarily, an ordinary of the usual import, but from having been connected with St Andrew, and called after his name, "St Andrew's Cross," it became, in some measure, an ecclesiastical and an emblematical charge, as will appear frequently in the sequel.

head will be comprised Cities, Towns, and Guilds; while the second will comprehend Religious Foundations, Hospitals, Inns of Court, and Colleges. It is obviously probable, that some generic distinction would subsist between Personal Heraldry and that of Guilds and Towns, and a very cursory investigation will shew that the latter (especially the Guilds) incline to broadly emblematical charges, while, as every novice in Heraldry knows, the coats of our most ancient families are very frequently confined to bare ordinaries. Now, let us commence by considering the arms of our English Cities and Towns; and these will be found generally allegorical with but little admixture of ordinaries in their composition. In many cases the shield presents merely a hieroglyphical representation of the name of the Town, as Cambridge, Oxford, Huntingdon, St Ives; and in this class perhaps, are to be traced the remains of that ancient kind of blazonry mentioned at the beginning of the chapter. In others, the situation, pursuits, commodities, or peculiarities are pourtrayed, as Hastings, *Per pale gules and azure*, on the dexter three demi-lions passant guardant, issuing from the center and conjoined to as many hulks of ships on the sinister *argent*; Leeds, *azure*, a fleece *or*, on a chief *argent* three mullets *sable*, (evidently an augmentation); Lynn, *azure*, three conger-eels' heads erased erect *or*, in the mouth of each a cross crosslet fitchée of the last; Kingston upon Thames, *sable*, three salmons hauriant, in pale, *argent*. Cathedral cities frequently exhibit ecclesiastical charges, of which more will be said hereafter, as Lincoln, *argent*, on a cross *gules* a fleur-de-lys *or*; Llandaff, *sable*, two crosiers in saltier *or*, with a chief. The same may be said of those containing or contiguous to any large monastery, as St Albans, *azure*, a saltier *or*; Abingdon, *vert*, a cross patonce *or*, between four others pattée *argent*. Others contain allusion to some local legend, as Bury St Edmund's. Some present regal bearings, and were probably the gift of the sovereign for certain service performed, as Appleby, *azure*, three lions passant guardant, in pale, ducally crowned *or*, the device, it is said, on the identical seal given by King John to the Town, and there still preserved. But the most common devices of all, are castles and towers (most frequently the former) which are not unusually represented as standing on a bridge, or over water*. These of course are intended for

* Water is borne *proper* in heraldry, as in the coat of O'Neill and others; but in many cases, and especially in shields of that kind which we are considering, it is symbolized by a field barry (generally wavy or *nebulée*) of *argent* and *azure*, which will account for the frequent recurrence of such tinctures. It will be seen that I have distinguished between *castles* and *towers*; the former extend the whole breadth of the escutcheon, the latter are single, like chess-rooks, and often enter Personal Heraldry.

the fortress of the town, and with a few variations of domes, ports, and banners, form nearly one-half of this species of coats. Under some one of these heads may be ranged almost all the coats borne by our Towns and Cities, and yet I must not deny that there remains a class behind, which, though not very numerous, demands an explanation if my previous theory is to hold good. A few instances will make this clear. We find Cardigan, *gules*, three chevrons *or*; Manchester, *gules*, three bendlets enhanced *or*; Monmouth, *azure*, three chevrons *or*, over all, a fesse *gules*; Oakhampton, chequy *or* and *azure*, two bars *argent*; with others similar. Now these are all simple and excellent specimens of Personal Heraldry, and such as would not be expected in this class of Bodies Corporate, if my premises are correct. But I think the truth to be, that, wherever coats of this kind are found, they descended to the town from some noble families, long perhaps extinct, who in former times exercised manorial rights, or held other jurisdiction in their respective territories. That such transfers of arms did take place occasionally is unquestionable. Thus, the township of Clare bears the same coat which will be presently noticed in the college; the city of Chester bears the arms of England impaling by dimidiation those of Randolph, Earl of Chester, *azure*, three garbs⁴; Scarborough bears (according to some writers) the arms of the Lumley family; Lymington bears on an inescutcheon those of Courtenay; and Brackley, in Northamptonshire, actually *quarters* the coats of Egerton and Stanley, viz. first and fourth *argent*, a lion rampant *gules*, between three pheons *sable*; second and third *argent*, on a bend *azure*, three stags' heads cabossed, *or*. I doubt much, whether any coat of this nature could be found, either assumed or formally granted, irrespective of some such connexion. The same remarks will also apply to other coats of towns not consisting simply of ordinaries, but yet presenting bearings evidently more pertaining to Personal Heraldry than that now under consideration; both together form however but a small portion of the whole. The only instance I can at present recollect of a town, city, or guild, with an *original* coat of the simple kind above-mentioned, is that of Beauvais in Picardy, which bears the very singular arms,—*argent*, a pale adumbrated; and that even this was intended to be emblematical is clearly shewn by the escrol attached:

PALUS UT HIC SEMPER CONSTANS AC FIRMA MANEBO.

The student, at this point, should take care not to be misled by the

⁴ Garbs (*wheatheaves*) in Heraldry, being almost always *or*, are so understood, unless otherwise expressed, as a superfluous word makes false blazonry. It is exceedingly curious to trace these garbs running through the arms not only of the old families, but also of the towns and religious foundations of the county of Chester. Of *dimidiation* I shall speak under the head of Pembroke College.

appearance of *ensigns*. These form a class of bearings distinct both in quality and composition from *escocheons*; thus, the crosses of St George and St Andrew, are the *ensigns* of England and Scotland respectively; while the *arms* are those depicted in the royal shield. The *colours* of a province, dukedom, or free-town, are of precisely the same nature, and these, so far from excluding *ordinaries*, are almost confined to them. Compare, for instance, Hungary, Austria^a, Bavaria, Angoulême, Brabant, the French and Belgian tricolors, &c. The canton of Friburg bears *sable* and *argent*, that of Zurich *argent* and *azure*, the former *per fesse*, the latter *per bend sinister*, and a better example of the intrinsic property of *ordinaries* could scarcely be found; the colours would be perfectly distinct in the field, and answer all the purposes of rallying points, but what possible characteristics of the respective cantons can be typified by this variety of division it is not easy to conjecture. However, this paragraph pertains to *National Heraldry*, a branch of the science as important as it is interesting, but which is without the limits of my present undertaking.

Now to proceed to Guilds or Companies. These fraternities appear to carry out to its very fullest extent what I have considered the principle of all arms of community—*emblematical blazonry*. And so indeed they were compelled to do, for in the order made by Charles Brandon, Duke of Suffolk, and Earl Marshal of England in the sixteenth century, confirming the licence of granting arms to such bodies and fixing the fees for the occasion, it is permitted “to all craftes and companyes of this noble cittye of London, and all other within this realme which be incorporated by the king’s graunts, to have tokens of armes devised and given unto the said companyes, so that it dothe appeare by the same of what craftes and occupation they be of^e.” Of course there can be very little room *here* for *ordinaries*, except for their subordinate and comparatively modern purpose, viz., to vary the monotony of the field and prepare it more commodiously for the reception of charges. The peculiar bearings are the implements or produce of the respective “craftes”, which constitute what may be called the *ἄραξ λεγόμενα* of heraldry, and which must sometimes have pretty severely taxed the ingenuity of the Kings at Arms before they could be moulded into any scientific form. To these are often added regal emblems, by which I mean not only crowns and sceptres

^a Austria; *Gules*, a fesse *argent*. The explanation given by armourists to this coat is a very fair specimen of the *emblematical* interpretation of *ordinaries*. A certain emperor of Austria went forth to battle, and slew so many of his enemies that his surcoat was saturated with blood, except just at his girdle, which, being of silver, admitted no such discolouration. *Es uno disce!*

^{*} DALLAWAY’S *Origin and Progress of Heraldry in England*, p. 170.

but lions, fleurs-de-lys, and *roses*, all of which are significant of royal patronage and consequent supremacy in the department of commerce alluded to in the coat. The general disposition is to make the shield regal, and to marshal the distinctive emblems on a chief, or, very commonly, to place an ordinary between three of these emblems, and charge it with royalty. The ordinary most frequently in use is the chevron, seldom the fesse, more rarely the pale or bend. One or two of these shields may interest the reader, who possibly has never seen the coat-armour of the following honourable fraternities. The dates after the names refer not to the grant, but to the incorporation.

PARISH CLERKS. (17th Hen. III., 1233.) *Azure*, a fleur-de-lys *or*; on a chief *gules*, a leopard's head between two song-books closed, of the second, stringed *vert*. Crest, on a wreath a cubit-arm erect, vested *azure*, cuffed *ermine*, holding in the hand *proper* a music-book, open, of the last, garnished *or*, stringed *vert*. Motto, *Unitas societatis stabilitas*.

BUTCHERS. (3rd James I., 1605.) *Azure*, two slaughter axes indorsed in saltier *argent*, handled *or*, between three bulls' heads coupéd of the second, armed of the third—two in fesse, and one in base; on a chief *argent* a boar's head coupéd *gules* between two block-brushes *vert*. Crest, on a wreath, a flying bull *argent*, wings indorsed *or*, armed and unguled of the last, over the head a small circle of glory *proper*. Supporters, two flying bulls *argent*, winged, armed and unguled *or*, over each head a small circle of glory *proper*. Motto, *Omnia subjecisti pedibus, oves et boves*.

COOKS. (12th Edw. IV., 1472.) *Argent*, a chevron engrailed *gules*, between three columbines *proper*, stalked and leaved *vert*. Crest, on a wreath, a mount *vert*, thereon a cock-pheasant *proper*. Supporters, dexter, a buck *proper*, attired *or*, sinister, a hind *proper*, each pierced in the shoulder with an arrow, *gold*. Motto, *Vulnerati non victi*.

These are rather favourable specimens on the whole. The only coat I shall allude to besides, is that of the Embroiderers (1562), which has the field paly of six *argent* and *azure*, and bears the distinctive emblems on a fesse *gules*. Perhaps the field was meant to represent embroidery, otherwise it is curious. The corresponding company of Bristol bore paly of six *ermine* and *azure*. It may be noticed that these guilds are almost all dignified with supporters, an honor confined to peers, knights of the bath, and some few private families. The dexter supporter of the arms of the Frame-work Knitters (1663) is a student of the University of Oxford, vested *proper*.

We are now come to the other class of corporate bodies which comprises the societies peculiarly under consideration, our own colleges. I am

of opinion that none of these, founded before the sixteenth century, originally bore, or used the armorial bearings which they employ at present. I have not found any trace of the coat of Peter-house, or the bordure of Clare before that period; Caius, we know, was altered, on occasion of a second foundation, and Corpus also about the same time for another reason. Even those which present the arms of the founder without difference (as Pembroke), probably did so then in another way. I think the original seals partook more of the old ecclesiastical character, with prelates, canopies, &c., and the founder's coat was exhibited, if at all, in small escocheons at the sides or bottom. Such certainly was the seal of Peter-house, for it may still be seen. I cannot help suspecting that at some herald's visitation, or other general revision of the collegiate coats, probably in the latter half of the sixteenth century, the arms of our societies were devised and confirmed as at present. The formation of the coat of Jesus is so strongly analogous to that of Peter-house, that they seem almost to betray the same hand; and that the date of neither is much anterior to this time, I shall endeavour to shew hereafter. However, be this as it may, the sources of their constituent bearings would be the same in the sixteenth century, as in the fourteenth, and offer as fair matter for investigation; so we may proceed with the discussion, if the reader will bear in mind that the canons laid down for these devices are perhaps applicable to the reformation, and not the establishment, of collegiate armoury, at least up to a certain period. As a general rule then, but with frequent exceptions, institutions founded by one or more individuals took the arms of their respective founders, differenced with such charges as I shall presently discuss. Occasionally the founder, especially if a sovereign, chose to assign a newly-devised coat to his own establishment; for instance, Henry VI. assigned two original coats, distinct though similar, to his royal foundations of Eton and King's College, whereas William of Wykeham's private coat, impaled with the arms of the see, is borne both by Winchester and New College, Oxford, without distinction. Again, Christchurch bears the arms of Cardinal Wolsey, ensigned too with the red cap, whereas a new shield was prepared for Trinity College, Cambridge; and Richard the Third, whose fondness for heraldry was a prominent trait in his much vilified character, gave and devised an entirely new shield to Queens', in addition to the already numerous quarterings coming from the Lady Margaret. Pembroke College, Oxford, was founded jointly by two private individuals, but the Earl of Pembroke happening to be Chancellor of the University at the time, the ancient coat of the Herberts was augmented by a chief, and taken for the new foundation. In our own University, the original coat of the

founder of Katharine Hall was entirely dropped, and a new one taken corresponding to the name of the society, as we shall see more fully hereafter. It is worth remarking here, that the *Halls* at Oxford have no armorial bearings, a fact clearly indicative of the difference between those and our own Halls, which are on a footing of perfect equality with the Colleges. There are three foundations at Oxford which have adopted rather a singular disposition of their arms,—Lincoln, Brasen-nose, and Corpus; the two first founded by Bishops of Lincoln, the last by a Bishop of Winchester. In these three cases there is a tripartite division of the escoccheon, paleways, the center part is occupied by the see, ensigned with a mitre, the dexter side exhibits the private coat of the original founder, and the sinister that of a munificent benefactor, being precisely the method according to which, in modern heraldry, a widower, on the occasion of his second marriage, marshals the coats of his original and subsidiary wives. University College bears *azure* a cross flory between four martlets *or*; from the Saxon line of Princes. But one of the most important features in the arms of Bodies-Corporate of this class is the *bordure*, an ordinary (if indeed it be one) of so contested a character, that it is not very easy to come to a satisfactory conclusion concerning it. However, it is not here my province to discuss the opinions of others, and I only briefly offer my own, because the explanation may serve to illustrate the subsequent remarks. Its position is sufficiently defined by the name, and it should occupy one fifth of the shield. It is impossible to deny that in the majority of cases it is a *difference*, and that it partakes of the essential characteristic of a difference,—the implication of an inferiority to the original coat, though by no means what is technically termed an *abatement*. And yet there are occasions on which it must be considered as a simple ordinary without any differential character, e. g., when the coat is not charged with any bearing at all and the bordure forms the only addition, a kind of shield which I shall speak more of presently in analysing the arms of Trinity Hall. Generally, though, as I have said, its use is to distinguish it from a coat identical in all other respects, and here the received canon is to give it the tincture of the principal charge, or make it compony of that and the field, as with Caius. But there are exceptions too.

A remarkable advantage of the bordure was, that it offered an opportunity for intimating an alliance with any other escoccheon, apart from all interference with the primary coat. This was effected by charging it with the peculiar bearings of the shield whose commemoration was desired; for instance, the arms of Jesus and Peter-house, though perpetuating the private coats of their respective founders entire, yet shew on the very first

inspection that both these personages were Bishops of Ely. The arms of Exeter College, Oxford, deserve notice here, as being precisely analogous in design. These are (I blazon from Dr Ingram's engraving) *argent*, two bendlets nebulée *sable*, a bordure *azure*, charged with twelve pair of keys addorsed and interlaced at the bows, *or*; I do not know whether the President of Trinity be a Herald or not, or whether he employed any competent assistant to secure the accuracy of these points, but their total neglect is really so much a matter of course in the present day, that I may perhaps be allowed, without any disrespect, to suspect it here; and I am much inclined to think that the tincture of this bordure should be *gules*, and the pairs of keys eight instead of twelve, for reasons which will appear directly⁷. The college was founded in 1314, by Walter de Stapledon, Bishop of Exeter; and in 1404 another Bishop of the same see, Edmund Stafford, was so munificent in his benefactions as to be considered a *second* founder. Now it seems that the earliest occasion on which this bordure is to found, is on a gateway erected subsequently to Bishop Stafford's time, and it is *therefore* argued that the addition was made to perpetuate his liberality. This might be plausible enough had the original founder filled any other see, but it is impossible that the episcopal coat alone could identify any particular prelate, and I therefore suggest the following hypothesis:—that the field and bendlets were (as they are at present) the private arms attached to the name of Stapledon, and that the shield of Exeter was resorted to for a distinctive bordure to complete the coat of the foundation. This being *gules*, a sword in pale *argent*, hilted and pommelled *or*, surmounted of two keys addorsed in saltier, dexter of the third, sinister of the second—would supply the bordure both with its tincture and charges. I conjecture the pairs of keys to be eight instead of twelve from the general use of the former number in these cases. And as to its date, I have before stated my opinion, that these coats were not devised till some time after the foundation of the societies. The coat of Peterhouse appears with its bordure on the east front of the chapel (1632) but nowhere on the college earlier that I am aware of; and as to Jesus, though we have the founder's coat in windows and spandrels and gateways all over the place, yet I never saw the bordure in any design coeval with the early fabric. However, we bear it legitimately now, notwithstanding that we cannot pretend to any such good fortune as a second founder from Ely, although we have little to complain either of the liberality or the patronage of the prelates who successively have filled that

⁷ The only book of reference which I have by me, BERRY's *Encyclopædia of Heraldry*, verifies my conjecture, but this is exceedingly incorrect on such points, as works of this kind always are, and, to a certain extent, must be.

ancient and venerable throne. But to return to the bordure itself,—when to the foregoing considerations is added the fact, that it forms an accession to a shield of arms anything but unsightly, and yet peculiarly conspicuous, it will appear naturally to have been much in request, and accordingly out of our seventeen colleges we shall find no less than nine whose armorial bearings are thus distinguished*. But of this in its place. In the ancient coats of monasteries, and old religious foundations, the bordure is of constant occurrence, and I have remarked that it is not unfrequently *bezantée*. By the way, I cannot omit to commend to the student the investigation of these old escocheons, as presenting in many cases pieces of blazonry of the most exquisite beauty, and records of families long since extinct.

Again, if we turn to the Inns of Court in London, we shall find the same practice obtaining. Barnard's Inn bears the arms of Mackworth, per pale indented, *ermine* and *sable*, a chevron *gules*, fretty *or*—a “fayre cote” enough. Clifford's Inn takes the arms of Clifford, chequy *or* and *azure*, a fesse *gules*, to which is added a bordure of the last, charged with eight bezants. Cursitor's Inn bears the arms of Bacon within a bordure compony *or* and *azure*. Furnival's Inn, those of Furnival within a bordure *azure*. Chester Inn and Thavies' Inn are evidently connected; the identical coat in each being differenced, in the former case with a bordure, in the latter by a chief, and both exhibiting false Heraldry. The society of Doctors' Commons was founded by Dr Harvey, and its armorial bearings are the old coat of that name, *gules*, on a bend *argent*, three trefoils slipped *vert*, with a bordure of the last for difference. This might have been of the second, or compony of the two, according to the principle I before mentioned*. Thus far then concerning the arms of this class of Bodies-Corporate,—in what respect they differ from those of the

* If any novice in Heraldry were to enter our College Hall, he might conclude that the bordure was of more universal application even than I have imagined it, since almost all the few shields in the oriel are thus adorned. The truth is, that at a period within the memory of only one resident Member of the College, the windows of this refectory were altered, and though the alteration generally was, what very few are, an improvement; yet Heraldry (as usual) fared but poorly in the process. There seem to have been some fragments of stained glass which it was advisable to work up somehow, and therefore they were appropriated to the decoration of such shields as were preserved. Thus the dull *gules* of Ely is embellished with a delicate bordure of *vert*, while Jesus receives one compony (*si Diis placet*) of *gules* and *azure*. Others are still more engagingly diversified, and the singular part of the case is, that the proportions happen to be so well preserved (of course accidentally) that a man unacquainted with the original coats might be easily imposed upon.

* Since writing the above I have actually seen this bordure blazoned *argent*, but I have no means of deciding between the contradictory testimonies. My first impression was taken from Mr Thompson's *Essay on Heraldry*, in the *Encyc. Metrop.* Vol. III. 1835, the best concise Treatise on the subject which I have ever seen.

former class must be clear enough; they are in fact, unless where especially designed, little more or less than private coats, and are only distinguishable, if at all, by the frequent use of the bordure and the chief, sometimes peculiarly, though seldom emblematically, charged. Occasionally, too, they perpetuate the blazonry of two coats in pale, a circumstance at once indicative of the nature of the shield, since such a bearing could only enter into Personal Heraldry during the existence of the two parties in wedlock, or the survivorship of one of them.

I intimated, a page or two back, that I should make some allusion to the arms of Sees and Deaneries, though not strictly comprehended under the head of this chapter. They are not arms of community, but of office, and have more affinity with the official arms of our Professors, which are hereafter to be considered, than with those of the colleges. They are characterised chiefly by charges classified in Heraldry as ecclesiastical, consisting of mitres, crosiers, palls, keys, &c., with the intelligible additions of the old ducal crown and the sword. They are strictly emblematical, involving little or no use of ordinaries, excepting of course the cross and the saltier. The predominant tinctures are *azure* and *gules* for the field, and *or* for the charges. Sometimes bishops and saints in their pontificals are introduced, as in Chichester, and repeatedly in the ancient sees of Scotland, and these probably are the traces of the ancient seals; they are all indeed, generally, of such a character as to be at once appreciated by every one. There are, however, two or three with bearings neither consistent nor usual, which I have blazoned below. A little more topographical information than I at present possess, or have the leisure to acquire, would probably lead to a satisfactory explanation of them, and for this purpose I exhibit them, as one of the main objects of all the foregoing remarks has been, to suggest subjects of investigation to others better qualified than myself to pursue them. It may also very probably happen that the illustration of these coats may involve information relative to our Anglican Church History. The arms alluded to are as follows:

BANGOR. *Gules*, a bend *argent*, *guttée de poix*, between two mullets of the second, pierced of the field.

HEREFORD. *Gules*, three leopards' heads reversed, jessant-de-lys, *or*.

DEANERY. *Or*, five chevronels, *azure*.

WORCESTER. *Argent*, ten torteaux, four, three, two, and one.

DEANERY. *Argent*, twelve torteaux, three, three, three, two and one, (with a canton emblematical).

RAPHOE. *Ermine*, a chief per pale *azure* and *or*, on the dexter side thereof a sun in splendour, *proper*, on the sinister a cross pattée *gules*.

BRECHIN, (Scottish). *Argent*, three piles, meeting at the points in base, *gules*.

Of these, the coat of Bangor is identical with that of the city, while the Deanery is emblematical. That of Hereford is very strange¹⁰, and it is remarkable that the Deanery should be quite as singular and yet totally unconnected. In Worcester, the See and Deanery have clearly a common origin, and may be explained by accepting the interpretation which some armourists give to the *torteau*—the holy wafer. But this is by no means probable, for besides other objections to the hypothesis, it would certainly appear more commonly in ecclesiastical coats instead of making, as it does, a single exception in this case. I am half inclined to think there is a vestige of it in the ancient shield of Abitot, Earl of Worcester, in the time of William Rufus (according to Guillim), *per pale, or and gules*, three roundels counterchanged. In Raphoe the chief is emblematical and consistent; but it seems like the coat of a community, as if some antecedent shield had been taken and augmented with a chief. The only coat-armour of simple ermine which I recollect to have seen is that of Burgundy. Nisbet explains the three piles in Brechin to mean passion-nails; but the arms are borne by the family of Wishart of Brechin, and both seem to come from some earlier source;—the pile itself is an ordinary, with the usual import of the genus, and has no more to do with passion-nails than it has with pitch-forks. The coat of Ely is exceedingly ancient; that of the Deanery (*gules*, three keys erect *or*, wards to the dexter) is identical with that of the old priory there, the field only being changed from *azure* to *gules*. The student should discriminate between the various bearings of *keys* in armoury. Occasionally they are common charges, without being more emblematical than these charges always are, such as those borne in Archbishop Parker's private arms, where, according to the metrical description of the coat given by Mr Goodwin, of Corpus, in the last number of this publication;

'The keyes of auncient parentes tokens are.'

That is to say, these were his paternal arms which he would have borne even had he never risen out of private life. In the arms of Sees they are emblematical of high apostolical power, and are generally borne in pairs, either addorsed or conjoined, or in saltier. In Ely Deanery they have neither this latter emblematical import, nor are they common charges.

¹⁰ The singularity I allude to is not the intrinsic strangeness of the bearing, for that vanishes at once, if we consider the origin of the *fleur-de-lys* to have been a spear-head, and not a flower, an hypothesis supported by this very coat. (See Mr MONTAGUE'S *Guide to Heraldry*, p. 6.) The only point I conceive remarkable is its appropriation to an ecclesiastical dignitary.

The present Dean, I see, in his late Observations on the Statutes of the University, has quoted (p. 15) a rescript of Pope Gregory the Ninth, "addressed to the prior of Barnwell and the Chancellor of the University, respecting the custody of *the three keys of the convent*." Any care of this nature attached to the office would be decisive of the origin of the bearings, but whether the vestiges of such a custom remain or not I do not know.

In concluding this chapter, I request attention to a few apologetic sentences. First, it may possibly be found (if the trouble of examination be taken) that several of the blazonries which I have given are incorrect, or at least are differently exhibited elsewhere. In these cases I cannot profess that my statements will certainly be the more credible. A very little experience will teach how difficult it is to be exact on these points, as the most respectable testimonies will sometimes be found conflicting. My own information has been gathered from various sources,—from books, from manuscripts, paintings, seals, architectural decorations, and, in fact, from whatever occasion was offered me. Of course, my inspections were frequently cursory, and my time of enquiry limited; but, though I dare assert that my memory has not erred—bold as the remark may appear—yet I cannot always say that my authorities were trustworthy. However, I believe the errors are not such in number or kind as will either disturb the premises, or affect the argument. Secondly, it may have occurred to the reader before reaching thus far, that many of the facts I have questioned, and many of the questions I shall start, both in this and the ensuing chapter, admit of a conclusive determination by reference to documents, existing either amongst ourselves or in the College of Arms; and that learning and leisure are both misapplied in conjecturing at truths which are otherwise immediately ascertainable. On this argument, I would observe, that it bears mainly upon points which are not the most important, and that though the proceeding alluded to might settle the date of a shield, it would not much assist in discovering the principle of its composition, or elucidating the motives of the grantor. Moreover, a search in a college muniment-room is not always very practicable in operation, or satisfactory in result. But, to speak freely, I was influenced by other considerations also in adopting the present course. I think both the student and the cause would gain as much by the chase as the capture in the pursuit of this kind of knowledge,—*leporem venator ut altâ*, &c. In those cases where the facts *are* accessible, the reader, with the due trouble, may arrive at them, and then, if he condescends to return to these pages, according to the circumstances of the case, he may follow the traces by which I investigated the truth, or mark the appearances by

which I was misled. Thirdly, although I have anticipated so general an ignorance of this subject, and my expectations were the consequence of experience, yet there may perhaps be some amongst us with the same tastes as my own, whose application to it has been equal, in which case it may well happen that their proficiency is superior. To such, it is more than possible that my theory may appear false, for as the *rationale* of Heraldry admits only of approximation and not of demonstration, fifty may be built up by as many theorists, of which none can be decisively proved, though each may be convincingly disproved. But I have no fear of any misconstruction from such a quarter. The votaries of this science may disprove the *fraterna odia* of Horace, and be set off against the *κεραμεὺς* and *τέκτων* of Hesiod, less perhaps from any intrinsic humanities of the study, than because such ample scope has been left open to all by the general desertion of the field. Heralds are not numerous enough to abuse each other. A voluntary application to pursuits like theirs presupposes such a similarity of sentiment on peculiar points, that the *amour-propre* of a man may be merged in the *esprit de corps*, and he may rejoice at the accession of a partizan, who will cordially join him in prosecuting his task, though he may occasionally differ as to the means of its accomplishment.

CHAPTER II.

ON THE COAT-ARMOUR OF PARTICULAR COLLEGES.

I HAVE been induced by several considerations to commence my remarks on Collegiate Armoury at this point. In the first place, I have never seen the subject investigated in any way whatever, or even attempted, although almost every individual college has had at some time or other its peculiar historian. It certainly is possible that I may have overlooked some works containing this information, but I have made such search as my other engagements would permit, and such enquiries as I thought likely to be advantageous, without meeting any more accomplished Herald than Dr Blomefield in his *Collectanea Cantabrigiensia*, or Mr Masters in his *History of Corpus Christi College*¹; both which writers have confined themselves to the mere blazonry of certain monumental shields, with the exception of a single instance, in which the latter has related the origin of the present bearings of Corpus. Again, as my principal object in this publication—hopeless as it may appear—has been to secure, if possible, some little attention to this study, I imagined I could not do better than begin with a class of coats, which are comparatively familiar to the eye, and which are more in request than any others. In commemorating a fellow-member, or a benefactor, we simply put a shield either in an oriel or on a tablet, and though there does not seem to be any valid reason, even in this case, why we should deprive him of his legitimate bearings, or liberally add charges which neither he nor his progenitors ever dreamt of, still, like Lillo's, this is but a *single murder*. But any misapprehension regarding the college arms is obviously liable to perpetuate error to an extent of very questionable decency.

If I were inclined to teach Heraldry as young ladies are taught orthography, viz. by examples of false spelling to be by them corrected and eschewed, I should not have to go far for a page or two of specimens; but

¹ I should not omit to mention that the xxxvth Chapter of the Dean of Bristol's edition contains such a description of the armorial bearings in the new Hall and Chapel as must make any further notice of them superfluous.

as I fear the success of the method in this latter case has not been so universal as to warrant its employment in another, I must relinquish the idea, although the abundance of material for its illustration certainly renders the abandonment vexatious. I have lately seen some handsome modern college plate on each portion of which was engraven what in size and outline did bear a resemblance to the arms of the society, but in which the two principal charges had been uncereemoniously dispensed with, and *every* tincture changed except *one*, which being *argent*, owed its security probably to the little temptation it offered to the graver to diversify it. The plan I have adopted will give the armorial bearings of every college accurately displayed and blazoned: while the arms of the Founder will be placed on the dexter side, (heraldrically speaking) that the connexion between the two coats may be more readily apprehended. It is hardly worth while for me to quote the authorities for the different coats, as (apart from the flights of imagination above alluded to) they are all undisputed, with a trifling exception or two, which I shall duly animadvert upon. The only work I shall introduce to the reader is this:—

Among the manuscripts in Jesus College Library is one of a small folio size, containing some thirty or forty pages, and bearing the following title: "The foundation of the Universitie of Cambridge. With a Catalogue of the principall Founders and speciall Benefactors of the Colledges, publike Schooles and libraries now in the same. And the names of all the present M^{rs} and Fellowes of every particular Coll: Together wth the number of Magistrats, Governours and Officers thereunto belonging, and the totall number of Students now resyding therein. Collected November the 10th, Anno Dmⁱ. 1618.

"To the right Word Roger Andrewes, D^r of Divinitie, Chauncellour and Archdeacon of Chichester, M^r or Keeper of the Colledge of the Virgin Marie, S^t John the Evangelist, and the glorious Virgin S^t Rhadegund, comonlie called Jesus Colledge, and the whole societie now in the same all encrease of earthlie and heavenlie felicitie. Your worships at all command, John Scott."

This manuscript is engrossed in an ordinary legal hand, and comprises short notices of the foundation of each college, with the names of the then Master and Fellows; and of the public Schools, with a list of all the Professors and University Officers. It concludes with a list of all the Masters or Keepers of Jesus College, since its foundation. The writer, John Scott, appears from his own signature in one place, to have been a Notary public; he has not recorded any very important facts in addition to those known from other sources, but either he or some assistant must have had considerable skill in Heraldry. On the back of the title page is blazoned

Jesus impaling *argent* on a bend cotised *sable*, three mullets of the field, an annulet for difference, being the arms of Dr Andrews, to whom the volume was dedicated; and at the head of each section are two coats, one exhibiting the bearings of the college therein treated of, and the other apparently intended to give those of its founder. All the family shields of the University Officers are likewise given, impaling, where necessary, those of their office; the whole displaying much scientific accuracy and great pictorial beauty. I shall cite this under the title of the *Jesus Manuscript*.

The frontispiece represents the east window of our college chapel, from the transom downwards. In the center light is the old royal escocheon; quarterly, *France* and *England*; on its right is the shield of Scotland *or*, a lion rampant¹ within a double tressure flory counter flory, *gules*, commemorative of Malcolm Earl of Huntingdon and King of Scotland, who in the twelfth century founded the monastery of the Veiled Nuns of St Rhadegund, the site, fabric and endowments of which Society we succeeded to; beyond it is Ely, *gules*, three antique ducal coronets, *or*, belonging to the Lords' Visitors of the college; on the left of the center Ely impales the coat of John Alcock, our founder, Bishop of that See, *argent*, on a fesse between three cocks' heads erased, *sable* crested and jowlopped, *gules*, a mitre labelled, *or*; and this coat is again supported by that of the college, which is formed of the two, as will hereafter be more fully shewn².

¹ Lions are always armed and langued *gules* unless such be the tincture of the field, in which case *azure* is substituted. Mention therefore is unnecessary in the blazonry.

² As I have endeavoured to make my engravings accurate, I ought to remark that in the frontispiece, the two lower coronets should not partake of the curve of the bordure, and also that the letters before ALCOCK should be *io* and not *ro*.



The University.

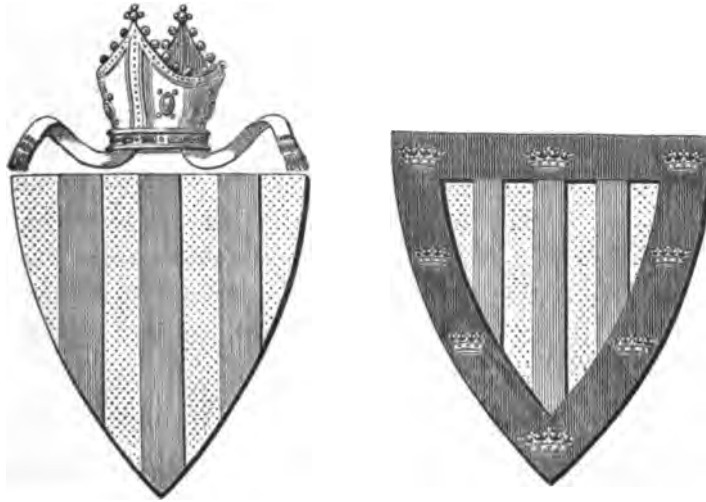
Gules, on a cross *ermine*, between four lions of England, a Bible fesse-wise, of the field, garnished, and with clasps, *or*, the latter to the base.

The peculiar character of our two Universities as chartered and privileged commonwealths, entirely distinct from any association of colleges, is singularly recognized in their armorial bearings. With us, every college (excepting Trinity) exhibits such arms as would naturally be looked for in Bodies-Corporate of the *second* class illustrated in the previous chapter, while the coat depicted above evidently belongs to the *first*. It is the coat of a society under royal protection and patronage, whose connexion is pretty clearly implied as being with sound learning and religious education. An old couplet is extant which declares its purport with more truth than elegance :

**Ostendunt mihi juncta libroque crucique leones,
Mens mihi arma, caput doctum, sanctissima vita.**

We shall see, however, in speaking of Corpus, that these poetical interpretations need not always be implicitly followed, and though this one receives a corroboration (probably undesigned) from Mr Thompson, I doubt its complete accuracy. This gentleman, whose excellent appreciation of Heraldry I believe I have already alluded to, considers that the lions in conjunction with the cross and its charge express the idea of boldly contending for the faith. I think myself, that a field of England was taken in order to symbolize the royal character of the society, in conformity with

the practice which I explained when treating of guilds in general; and that the other charges, whose signification is unquestionable, were then disposed on it. As to its date, if I had met it any where without any previous knowledge of it, I should not have hesitated to pronounce it at once the work of the sixteenth century, of the character of which age it largely partakes; but a seal of some kind we must of course have had long before that time. It appears on John Stokys' monument in King's Chapel, (1559) and also in the paintings which his brother bequeathed to the University. Oxford (*azure*, between three antique crowns *or*, a book open, *proper*, garnished and with seven seals to the dexter of the last, therein the words *DOMINVS ILLVMINATIO MEA*), differs much from it, though not generically. I have no doubt it is of much older date; the crowns, like our lions, imply the supremacy both of the society and its pursuits, but the book seems to be borne more for the inscription's sake than its own, and the whole composition is ancient-looking. By the way, I may mention that in the Jesus MS. the section which relates to the University has two shields as usual, blazoned at its head, and that one filling the place which I conclude the author apportions to the founders of the respective societies, exhibits here *azure*, three antique open crowns *or*; but as in the narrative following, he gives the honour of having founded our most ancient seat of learning to all the renowned monarchs between Prince Cantaber and William the Conqueror, (including Cassibelanus, Vortiger, Gurguntius and Cadwallader), I really dare not attempt to adjudge the *escoccheon*.



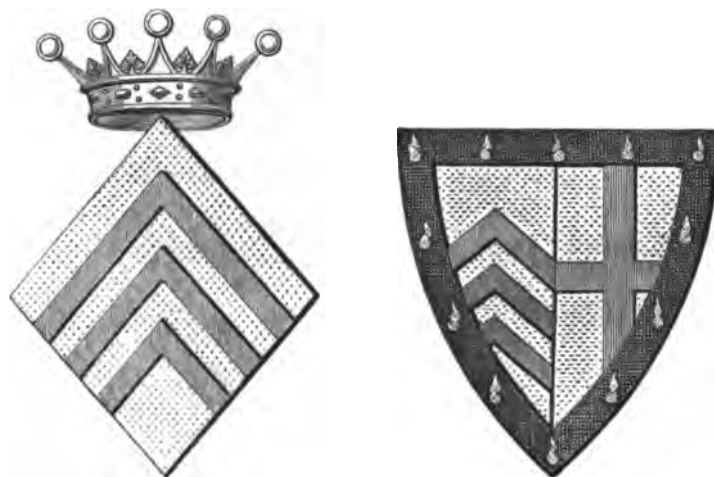
Peterhouse.

Or, three pallets, *gules*, a bordure of the last charged with eight ducal coronets of the field.

I have been able to obtain a good impression of the early seal of this our earliest foundation; it exhibits a bishop (doubtless the founder) in his episcopal robes, bearing his crosier and mitre, and standing under a trefoiled arch, with two priests or scholars on each side of him; over the center of the arch is a half-length of St Peter holding the keys, and at the Bishop's feet the shield of Ely. It is a seal of the usual oval shape with an inscription round it, *SI. COMVNE SCOLARIVM DOMINI EPISCOPI ELIENSIS*. There is no trace whatever of the present arms of the college, which, had they been in use, would probably have appeared somewhere in the engraving, as is the case in the old seal of King's. But I have before mentioned my conviction that these were not granted till a considerably later period. The question now is, whence did they arise? Any Herald will allow the improbability there is that such a coat as *or*, three pallets *gules*, should have been devised to a corporate body irrespective of some founder or benefactor, and, after the perusal of the preceding chapter, my reasons will be clear enough for conceiving that it is the coat of Hugo de Balsham. Whether this prelate actually did bear it or not, I do not pretend to say, but I certainly think that the devisers of the college arms

considered it his, and assumed it as such for the basis of the new shield I admit I have little authority for this, for though it occupies the place of the founder's arms in the Jesus MS., and is impaled by Ely under Faber's portrait, published in 1714, yet neither of these pieces of evidence are of any great value, for I cannot be certain that the author of the manuscript intended it for the founder's coat, and in the original⁴ painting from which Faber copied, Ely impales *the keys*. Nevertheless I think my presumption is true, because the coat is evidently a personal one, (and borne indeed at the present day, with differences, by the name of Basset,) and because on this supposition, the bordure being taken from the See to complete the shield, its formation is precisely according to analogy, as will be seen by comparing it with Jesus College here and Exeter College, Oxford.

⁴ "*Ex archetypo in Collegio*" says Faber, which is not quite correct. His original is one of a series of Masters and Benefactors to the College, which are painted on panels, and which formerly adorned the wall of the ancient Combination Room, called *The Stone Parlour*. They have since been taken out and framed, and are now preserved partly in the Hall and partly in the Library. Fuller mentions them in his *Univ. Hist.* p. 73, Camb. Edit.



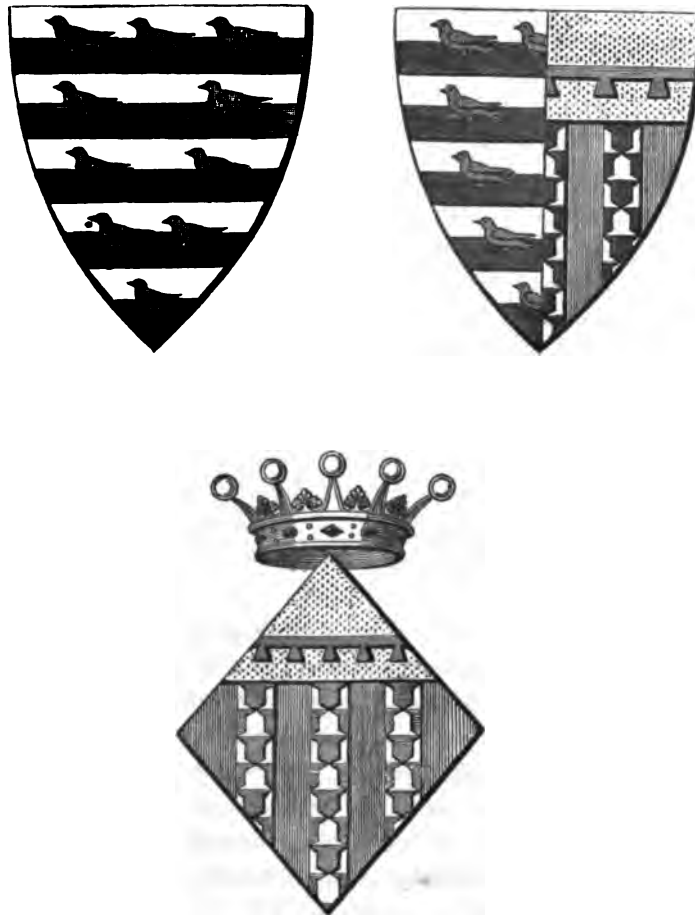
Clare Hall.

Or, three chevrons, *gules*, impaling, *or* a cross of St George, the whole within a bordure, *sable*, *guttée d' or*.

The student in Heraldry should be able to detect at once, that these must necessarily be the arms of a Corporate Body. The only case in which two coats can be borne in pale on a plain shield, is that of a man who has married into a family entitled to coat-armour, and this only for his life, as his widow would use a lozenge, and his children, if they had the requisite titles for retaining the maternal coat, would *quarter* it. But as the bordure is an ordinary, which is still subject to dimidiation, (see p. 42) these two coats could only be enclosed as above in the very improbable event of each having been originally differenced with an identical bordure, and that too of such a peculiar nature. An impalement therefore within a bordure must have originated in some such circumstances as those now under consideration.

The foundress was the Countess of Clare, who had married into the Burgh family. In general the wife carries her coat to her husband's, and it is marshalled to the sinister, but in ancient times it was not unusual for a lady, if of more noble family than her lord, to occupy the more honourable half of the shield, as is the case in the arms above, where Clare is marshalled to the dexter, as though the female, and not the male, had

been of the house of Burgh. The lozenge ensigned with the coronet exhibits the arms of the Countess before marriage, after this event they became as blazoned above, and thus formed the bearings of the college. A bordure was added on principle, but, though of rather singular character and not likely to be capriciously devised, I have been unable to trace its source.



Pembroke College.

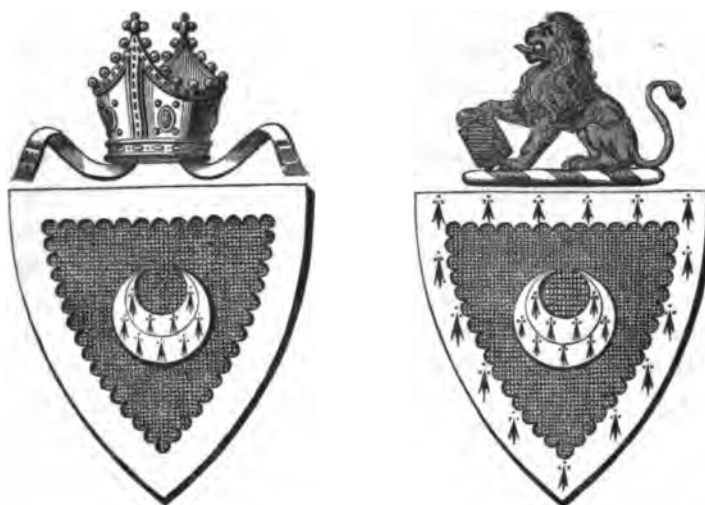
BARRY of ten pieces *argent* and *azure*, over all as many martlets in orle, *gules*; impaling by dimidiation, *gules*, three pallets *vair*, on a chief *or*, a label of five points throughout *azure*.

This coat affords a good illustration of a practice now obsolete. The attention of Heralds was naturally directed at an early period to the art of *marshalling* arms, or disposing according to rules the coats of the different estates, which by descent or alliance might have merged in one individual.

The rudest method of arrangement was *accollation*, by which the coats brought in were disposed about the original shield more or less artificially, as the case might be, on the same seal or stone. Afterwards the bearings of a married couple were formed by *dimidiation*, that is to say, *half* the husband's coat was taken, and *half* the wife's, and the former moiety being marshalled to the dexter, and the latter to the sinister, the result was a formal shield of arms. This practice however was speedily found very inconvenient, and destructive of the accuracy characteristic of Heraldry. For instance, in the arms of Clare previously given, the limbs of the chevronels might be taken for bendlets sinister, and in fact it would be impossible from a mere inspection of the coat to discover whether they were so or not. Added to this, devices of even super-heraldic anomaly would ensue from such an amalgamation of charges, and many honourable augmentations would totally perish in the sinister coat. Accordingly, by an improved process, the husband's arms only were dimidiated, while the wife's occupied the remaining half of the shield, entire. But this was liable, in a less degree, to the same objections, and at last the method was resorted to of placing each coat entire, on its appropriate half of the shield. This was termed *impalement per baron et femme*, and is the practice in use at the present day.

Examples of dimidiation are not very frequently to be met with, and I have therefore taken this opportunity of placing one distinctly before the reader's eye. The lozenge ensigned with a coronet is the maiden shield of Marie de St Paul, *gules*, three pallets *vair*, on a chief, *or*, a label of five points throughout *azure*; the dexter escocheon, barry of ten pieces *argent* and *azure*, as many martlets in orle, *gules*, belongs to Aymer de Valence, Earl of Pembroke, as may be seen represented in Plate xxix. Vol. I. of Meyricks' *Antient Armour*; and on the marriage of this nobleman with the above-mentioned lady, their joint bearings became as exhibited in the sinister shield, where, through the process of dimidiation, five of the martlets in the dexter coat, and in the sinister a pallet and a half, and two points and a half of the label, totally disappear. The countess survived her husband, and of course was still entitled to these arms, which thus became appropriated to the College founded by her during her widowhood⁵.

⁵ In the portrait of this Lady-Foundress, her own arms form the pattern for her interior dress, and those of her husband for the exterior cape or tippet, which is the usual disposition. Knights, as is well known, wore their bearings on their surcoats, whence the term "a coat" of arms. When this was of coloured silk, the blazonry, for obvious reasons, was of gold or silver tissue; and conversely. In this originated the canon of Heraldry, that metal should never be upon metal, nor colour upon colour.



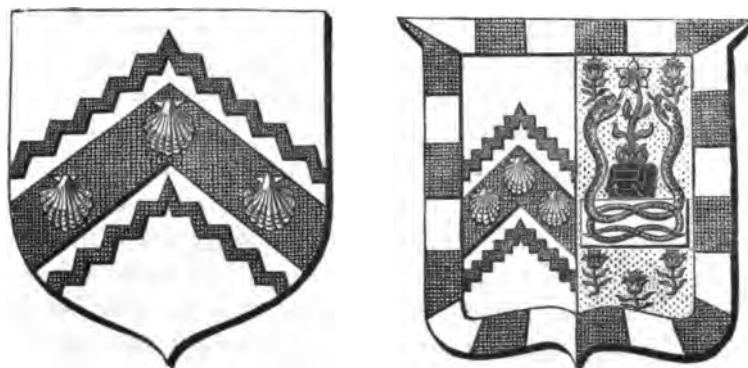
Trinity-Hall.

Sable, a crescent, and bordure engrailed, ermine.

This coat, simple as it is, has given me some little trouble. And first, if the reader will refer to the last Chapter (p. 24.) he will see that I have expressed an intention of saying in this place a word or two more concerning the occasional character of the bordure as an ordinary. The dexter shield represents the bearings of William Bateman, Bishop of Norwich, and Founder of this College. *Sable, a crescent ermine, a bordure engrailed argent.* Now to use a philological metaphor, we may, in investigating the root of this coat, reject either the crescent or the bordure as formative. *Sable, a bordure engrailed argent*, is a perfectly proper coat;—*Sable, a crescent ermine*, no less so. If the crescent be a difference the bordure must be an ordinary, and conversely, if the bordure be a difference, the crescent is a common charge, otherwise the original shield is reduced to plain *sable*, which is improbable. Only, on the former hypothesis it does not seem very clear why the crescent should be *ermine* instead of *argent*, nor on the latter, why the bordure should be *argent* instead of *ermine*. However, all authorities within my reach concur in representing this shield as above;—the sinister coat, which is that of the College, gives room for a little argument. The tincture of the bordure is

changed from *argent* to *ermine*, in which there is nothing remarkable, but it is strange that it should be frequently depicted plain instead of engrailed. Such a method of differencing the coat of the Foundation from that of the Founder is exceedingly singular, not to say improbable; and yet it appears to have been systematically done in the College about a certain period. The roof of the Chapel exhibits numerous shields, amongst which Norwich See impales *sable* a bordure engrailed *argent* for Bateman, and the rest being mostly Masters of the Society, are impaled without exception by the College in a *plain* bordure *ermine*. The same pointed distinction is also made over the mantelpiece of the Combination Room. Notwithstanding this, I think the College bordure should be engrailed. It is so affected in the Jesus MS, in Loggan's old University prints, in old stained glass in the College, and in all the common books of reference which I can just now put my hands on. Blomefield was evidently of this opinion, for he mentions "in the Library windows four or five old coats of the College in *plain bordures*" as remarkable. These still exist in the west window, and perhaps, though originally so drawn by mistake, were the origin of the confusion.

As this is the first coat exhibited with a crest, I may as well say a word or two on the subject. It is not easy exactly to discriminate between a formally granted crest, and the *badges* adopted by various Colleges (such as the dove, portcullis, keys, &c.), of which I shall speak more at length in the second part of this Publication. But wherever the claim to a crest can be substantiated, I have little doubt but that it will be found to be a late grant, posterior to the arms, (as with Jesus,) and perhaps at some revision of them. That in question is a lion sejant *gules*, supporting with his dexter foot a book, *sable*. The book is traditionally reported to be a Justinian, of which the import is clear.



Gonville and Caius College.

Argent, on a chevron between two cotises indented, *sable*, three escallops *or*, for Gonville; impaling, *or*, semée of flowers gentle, in the middle of the chief a sengreen, over the heads of two serpents in pale, tails knit, all *proper*, resting on a square marble-stone *vert*, between their breasts a book, *sable*, garnished *gules*, buckled of the field, for Caius; the whole within a bordure compony *argent* and *sable*.

It is rather fortunate that we can divide this extraordinary escocheon and attack it in detail. The conditions under which two coats may be borne in pale within a bordure have been explained under the arms of Clare, and therefore simply premising that they apply also in the present case, we may proceed at once to the dexter coat. This exhibits very good bearings, and just what might be expected from the times and station of the Founder, nor should I give much attention to it but for the following circumstances. By the permission of the Master I examined a window in a gallery of Caius Lodge which was said to contain three ancient shields of the arms of Bateman, Caius and Gonville; and this turned out to be the case, but I was much surprised to find the last distinctly blazoned *argent*, on a *bend sable*, three escallops *or*, instead of as above. This is very unlikely to have been the result of accident, an artist acquainted with Heraldry would never have made the mistake, and one unacquainted with it could scarcely have substituted by chance one ordinary for another and left the coat as entire and perfect as before. It is true that in the variation of arms by collaterals, certain changes occurred in

coats which to an inexperienced eye might seem as material as this; e.g. the Cliffords, in various branches, bore over their field chequy a fesse, a bend plain, a bend charged, and a canton; but in this case the field would always identify the family. We may resolve the coat in question in different ways. Escallops were possibly the original bearings, and these by collateral branches might be disposed on a chevron, on a chevron cotised, or on a bend. But it is much more probable that the ordinary formed the primary coat, and that the escallops were taken for difference or in augmentation, and in this case, though the chevron might have been differenced by cotises, and these either plain or indented, yet it is not very clear how it could be changed for a bend, or conversely. However, as it evidently is a coat of Gonville, not only from its affinity with the other, but from its connexion with the College, I see no other explanation that can be given. At the same time no doubt whatever is thrown on the accuracy of the College coat impaling it as above. The sinister coat is that of Dr Caius, who in 1558 was a second founder to the Society, and it would be difficult to contrast the styles of blazonry prevalent in the *fourteenth* and *sixteenth* centuries more strikingly than is done in this entire shield. The former exhibits a coat of the most simple kind, though probably differenced at least once; the latter one which, like a bad painting, is unintelligible without a description at the bottom. This I can fortunately present the reader with, in the original words of the grantor, and it will serve besides as a specimen of such documents in general.

"To all and singuler, as well nobles and gentels, all King's Herald's and officers of arms, Be it known that I Norroy King of Arms, not only being credibly informed but also of my own knowledge understanding that John Caius, Dr of Phisick, sonne of Rob Caius of the county of York, founder and Master of Gonville and Caius College in Cambridge, hath not only long time with his great paines and travailes laboured in Study, in the Universities of Cambridge and Padua, and elsewhere, and finally hath obtained much virtue and knowledge to his great comfort and advancing his country by founding a College and endowing it with lands for maintenance of Scholars in the University of Cambridge, and also making of books commendable to the encrease of virtue and learning, for the maintenance of the service of God, of his King, and country; but also in other his affaires, practices, and behaviours hath well faithfully and worshipfully used, guided, and behaved himself, whereby worthily he hath merited and deserved from henceforth as his right, worthy and perpetual fame, for him and his posterity, and to be in all places of honor and worship, renowned, accompted, numbered, admitted, accepted, and received into the number and company of other worthy and ancient Gentlemen; ffor these con-

siderations and for the remembrances of the said his virtues, learning, knowledge and ability I the said Norroy, by power and authority to my office annexed and to me granted and attributed by letters patent, under the great Seal of England, have devised, ordeyned, and assigned, given granted and allowed and by these presents do give grant and assign unto and for the said John Caius Gentleman, and his posterity these arms and crest with appurtenances which hereafter follow, that is to say, gold semée with flowers gentle, in the middle of the chief a sengrene over the heads of two whole serpents in pale, their tailes knit together all in proper coulour resting upon a square marble stone vert, between their breasts a book sable garnished gules, buccles gold, and to his crest upon the Helme a dove argent bekyd and membred geules, holding in his beke by the stalk a flower gentle in proper colour, stalked vert set on with a writh gold and Gules mantelled Gules lyned Arg^t buttoned Gold, as more plainly appeareth by the picture thereof in this margin; betokening by the book learning, by the two serpents resting upon the square marble stone wisdom with grace founded and stayed upon virtues stable stone, by sengrene and flower gentle immortality that never shall fade as though thus I should say; *ex prudentia et literis virtutis petra firmatur immortalis*; that is to say, by wisdom and learning grafted in grace and virtue men come to immortality; w^{ch} armes and crest with the appurtenances I the said Norroy do give grant and allow unto the said John and his posterity with their due difference the same ordrelly to use bear or shew in shild cote-armour or otherwise, and therein to be revested at this or their liberties and pleasure for evermore. Into witness whereof I have signed theis presents with my hande, and set thereto the seal of my office and the seale of my armes, the ii^{de} daye of Januarye, in the third yere of the reigne of our Sovereigne Ladie Queen Elizabeth.

This it will be observed is a private grant to Dr Caius, personally. Then, as it was fit to commemorate both founders in the College shield, the two coats were impaled, as if Gonville and Caius had been man and wife, the dexter side being ceded to Gonville as senior. To finish the whole the usual decoration of a bordure was added, taken, according to the principles laid down, from the field and charge of the original coat. And in this case I can give both the date and words of the grant to the College. "The Armes of Gonville and Caius College in the Universitie of Cambridge. [The coat is blazoned in the margin.] Which armes were in perpetual memory of the founders, Edward Gonville and John Caius, set forth and granted by Rob^t Cook, Esq. Clarencieux King at Arms, to Thomas Legg Dr of the Civil Law and Master of the s^d College and to the Fellows and Schollars of the same and their successors for ever in the

office and place according to the Law of Armes, that is to say, the Arms of the foresaid Gonville and Caius in pale within a Border gobonè silver and sables as by patent under his Hand and Seal of office dated 17 Sept^r. 1575 Anno 17. Eliz. appeareth." Every thing in this coat is thus satisfactorily explained, and I have little doubt but that other documents, if I could find them, would give for Peter-House, Clare, and several more shields dates pretty closely corresponding to this.



Corpus Christi College.

QUARTERLY, 1st and 4th *gules*, a pelican in her piety, *argent*, 2nd and 3rd *azure*, three lilies shipped, *silver*.

The first point remarkable in this shield is, that it is the only one in either university⁶ which bears two coats quarterly; and the singularity of this circumstance is increased by the fact that neither of them directly belong either to a founder or benefactor. The history of the foundation is well known; it was the work of two Guilds⁷ in Cambridge, whose mediator at court was Henry Duke of Lancaster, to whom the title of founder has been thus frequently given. His arms, *England* with a lable of five points throughout of *France*, are given in the dexter shield. It happens that an account can be given both of the date of the coat, and also of the probable derivation of the bearings. The old arms at the time of the reformation, gave some scandal by what was considered their superstitious tendency⁸, and Archbishop Parker procured these new ones in 1570 from the Heralds Office. That they were considered to be emblematical of the ancient guilds is implied by the following verses:

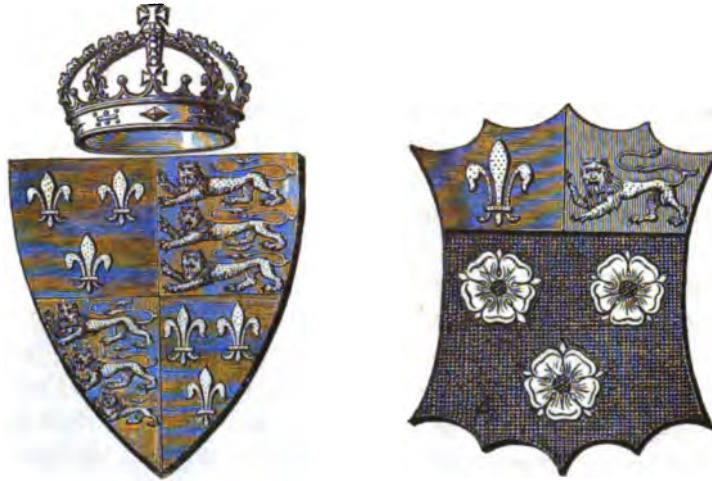
**Signat abis Christum qui sanguine pascit alumnos
Lilia virgo parens intemerata refert.**

⁶ The sinister coat of the shield of Brazen-nose Oxford, is composed of two borne quarterly, but it is merely a private one, coming entire from a benefactor.

⁷ *Gilda Corporis Christi* and *Gilda Beatæ Mariæ Virginis*.

⁸ An engraving of them may be seen in Dr Lamb's History of the College. They are scarcely susceptible of blazonry, but correspond with old ecclesiastical compositions.

It may be reasonably doubted, however, whether any person would detect the archetype of the symbols without the assistance of the distich; and, as we have another explanation of the 2nd and 3rd quarterings, a suspicion naturally arises that the coat might be made to typify what the deviser never thought of. The Archbishop at one time of his life was Dean of the College of Stoke-Clare in Suffolk, and was so much attached to it, that on its dissolution, he brought away with him, painted on glass, the arms of the founder, Edward Mortimer, Earl of March, (*azure three lilies argent*) and placed them in a window in his lodge. This is a very probable origin of the bearing, and the fact is allowed indeed by most writers to have contributed to its suggestion. The pelican is not an uncommon charge, and is certainly peculiarly applicable to a collegiate body. It is rather singular that it should also enter into the shield of Corpus Christi College, Oxford, which it does as the private coat of Bishop Fox. I remarked that the disposition was uncommon; and, certainly, if all that was desired was the perpetuation of the March lilies, it would have been more usual to charge a bordure or a chief with them, than to quarter them, and this consideration would seem to favour the emblematical interpretation; but even then quartering would be a less obvious mode of marshalling than impalement. However, the likelihood of the guilds having suggested the arms, or the arms having been made to apply to the guilds, is a point on which each reader will form his own conclusion.

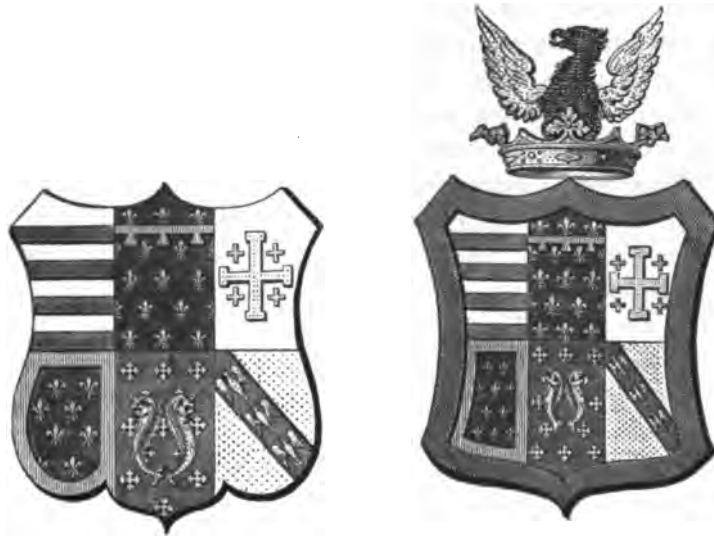


King's College.

Sable, three roses *argent*, barbed and seeded *proper*, a chief per pale of a fleur-de-lys of France and a lion of England.

I cannot pay a greater compliment to this shield than to say it corresponds to the character of the college. The twin coats of the twin foundations, Eton and King's, are the finest compositions I ever saw of this nature. It is not very easy to point out these beauties to unprofessional eyes, but if the reader is advanced enough to contrast this coat with that of Trinity, he will easily discover that the *homini homo quid præstat* is applicable to Kings at Arms as well as ordinary mortals. Perhaps Eton (*azure*, three lilies shipped, *argent*, a chief as above,) is, of the two, more elegant than King's, but it would be rather a difficult task to surpass either of them, so completely is the royalty of the foundation preserved, and the admixture of other emblems avoided, notwithstanding the freedom of design. I have placed the founder's coat to the dexter as usual, that it may be seen under what obligations to it the new shield lies, and in this latter, by the way, we have an instance of the ambiguous character of the chief which I alluded to in the first chapter. As an ordinary, it seems like colour upon colour, but if we look at it as a partition (as we obviously may) the anomaly vanishes. The shield is doubtless coeval in date with the society, and is exhibited even in the old seal which I have

before mentioned, at the foot of the composition. In the older buildings of this college the badge of the rose is frequently displayed *slipped*, which is not common, and it has been most admirably transferred by the late Mr Wilkins, the architect, to the modern additions. In the deep hollow of the great West Doorway, is a singular specimen of a long branch enfiling crowns and exhibiting full roses at intervals. Of the other heraldic curiosities to be met with about the college, I shall have to speak more fully in a future part of this work.



Queens' College.

Six coats ;

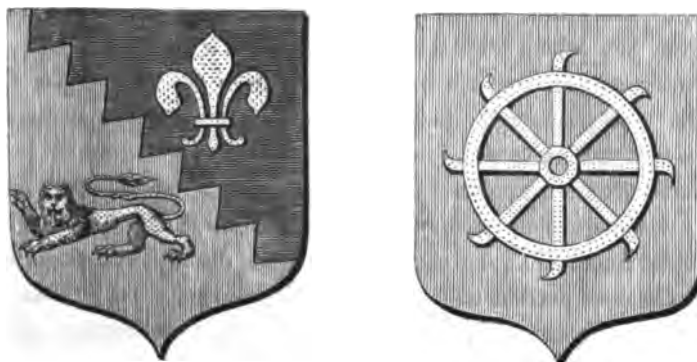
1. Barry of eight *argent* and *gules*, (for Hungary.)
2. France, a label of three points throughout *gules*, (for Naples.)
3. *Argent*, a cross potent cantonnée with four } (for Jerusalem.)
 others plain, *or*, }
4. France, a bordure *gules*, (for Anjou.)
5. *Azure*, semée of cross crosslets, two barbels } (for Barr.)
 hauriant, endorsed, *or*, }
6. *Or*, on a bend *gules*, three alerions displayed *argent*, (for Lorraine.)

The whole within a bordure *vert*. Crest, out of a coronet *or*, an eagle rousant *sable*, wings of the first.

“No college in England” (says Fuller,) “hath such exchange of coats of arms as this hath, giving sometimes the arms of Jerusalem, (with many others quartered therewith) assigned by Queen Margaret their first foundress. It giveth also another distinct coat, viz. a crosier and pastoral staff saltire piercing through a boar’s head in the midst of the shield. This I humbly conceive bestowed upon them by Richard III. (when undertaking the patronage of this foundation), and wherein these church imple-

ments disposed in saltire or in form of St Andrew's cross, might in their device relate to Andrew Duckett so much meriting of this foundation. However at this day the college waves the wearing of this coat, laying it up in her wardrobe, and makes use of the former only."

These arms are said to have been assigned to the college in 1576, but as they are simply the arms of Queen Margaret, (exhibited in the dexter shield) with the customary addition of a bordure, there is no internal evidence either for or against the fact, except the attached crest, which seems to indicate some such a date, (see p. 44). The tincture for the bordure was supplied, I have no doubt, from the favorite colours of the Queen, *white*, *red*, and *green*; of which the two first would clash with the tinctures of the quarterings, and so make the last preferable. The other coat which attracted Fuller's attention is more accurately blazoned thus, *Sable*, in bend dexter an episcopal staff ensigned with a cross pattée, *argent*, surmounted of a crosier in bend sinister *or*, over all, a boar's head couped, in fesse, of the last. This is a fair specimen of charging an ecclesiastical coat with a memorial of the founder, and is very like some of the old monasteries and religious houses. Our historian's conjecture as to the origin of the saltier is amusing, but many worse interpretations have met with tolerable receptions. It will perhaps be remarked by the reader, that the coat of Jerusalem exhibits a grave violation of Heraldic principles, *or* being placed on *argent*; but the rule for the mutual relations of colour and metal is infringed at least often enough to make this no solitary example. The episcopal coat of Lichfield and Coventry, when carved on stone or other work where the tinctures are not discernible, is extremely like this in general appearance, though dissimilar enough in blazonry or colouring.

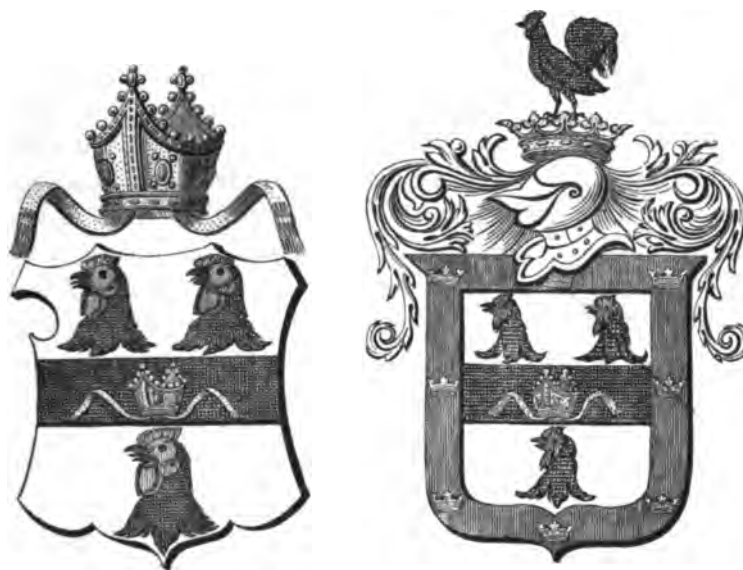


Saint Katharine's Hall.

Gules, a Catherine-wheel or.

I have before alluded to this coat, as one specially devised for the society, without any reference to the personal bearings of the founder, of which proceeding I scarcely think there is another instance except in the case of royal foundations. That, under such circumstances, it should be broadly emblematical was of course to be expected, and the college being dedicated to Saint Katharine, Virgin and Martyr, the instrument of her passion was an obvious and appropriate bearing. It also enters Personal Heraldry as a common charge. There is nothing more about this shield to detain us; but that to the dexter—per bend indented, in chief a fleur-de-lys of France, in base a lion of England—requires a short notice. I have taken it from the Jesus MS. in which it occupies what I consider the position of the founder's coat, but I cannot find any trace of it elsewhere, nor have I been able to hear of this or any other coat preserved in the college, purporting to be that of the founder. We are therefore thrown back on such internal evidence as can be discovered, and this at once testifies that the coat was the immediate gift of a sovereign, while the character of its composition agrees very well with the middle or latter part of the fifteenth century. With these circumstances we must compare the private history of the individual to whom we are assigning the arms. Robert Woodlarke was the last Fellow appointed by Hen. VI. to his new foundation of King's College, he was made Provost by Edw. IV., who granted him, while in that office, permission to found St Katharine's Hall, and speaks of him in the charter of foundation

with peculiar emphasis.—“Edvardus, Dei gratia, &c.....Cum dilectus *Clericus noster* Robertus Woodlarke in Sacra Theologia professor, &c.” This expression seems almost necessarily to imply that he was the King’s Chaplain, a fact which would be nearly decisive of the question, and even if the interpretation be not thought unexceptionable, yet the favour in which he was confessedly held by his sovereign, makes it far from improbable that such a coat of arms should have been granted him. The entire reconstruction of this College in the latter part of the seventeenth century, would go a great way towards accounting for the disappearance of heraldic memorials; so that on the whole I am inclined to think the shield really does pertain to Robert Woodlarke, and if so, I shall be much pleased at having thus slightly contributed to recover it from oblivion.



Jesus College.

Argent, on a fesse between three Cocks' heads, erased, *sable*, crested armed, and jowlopped *gules*, a mitre labelled, *or*, a bordure of the third charged with eight ducal coronets of the last.

Though the origin of several collegiate coats may be difficult to trace, yet this is the only one in which there is any doubt about the actual legitimacy of a bearing. If, before entering on the question, we take the shields as they stand above, nothing can possibly be more satisfactory or regular. The dexter escocheon is that of our founder, John Alcock, Bishop of Ely, 1497; and this is taken with a bordure of the episcopal coat for the college arms,—a formation precisely analogous to that of Peterhouse. The whole process may be viewed at a glance by reference to the frontispiece, where *Ely*, *Ely* impaling *Alcock*, and *Alcock* with a bordure of *Ely*, may be seen ranged side by side. The point in question is, whether the mitre on the fesse has any place in the college coat or not. I did at one time imagine that its *only* place was in this escocheon, thinking it almost too strange a coincidence that a bishop should have had a mitre prominently placed on his paternal coat; whereas it was not an improbable

commemoration of the founder's rank in that of the college, and from the latter shield I thought it might have been afterwards transferred to the former. But the truth is, that in those days it was not an unusual occurrence for prelates to charge their own hereditary coats with ecclesiastical bearings, an exactly parallel instance of which custom occurs in the case of Marmaduke Lumley, Master of Trinity Hall in 1429, and afterwards Bishop of Lincoln, whose arms are thus blazoned in an old table of Masters preserved in the College, *argent*, on a fesse *gules*, between three parrots, *vert*, collared of the second, a mitre *or*. And in this way I have no doubt the fesse in Bishop Alcock's arms came to be so charged. But then there arises the further enquiry, whether it is rightly borne by the College also. On the one hand analogy and custom require that it should be so, for it was an integral part of the shield which was assigned to the society, and I do not recollect an instance of any rejection of such a bearing in cases of this nature. Christchurch, Oxford, actually retains the cardinal's hat of its founder, which might much more easily have been dispensed with. Indeed, if I had not noticed the omission of the charge so constantly as to make me suspect there was method in it, I should never have thought of looking into the matter. On the other hand there is certainly direct evidence. A MS. copy of Sherman's History of Jesus, in the College Library, has this note on the inside of the cover.

"*Alcocke's Arms.* Argent, a miter *or*, upon a Fess, between 3 Cocks' heads erased sable, crested armed and jeo-lopp'd Gules.

The College Arms. Argent, a Fesse between 3 Cocks' heads erased sable, crested armed and jeo-lopp'd Gules; within a bordure of the last charged with an entoyre of ten semi crowns *or*. To which Cook, King at Arms, added the crest.

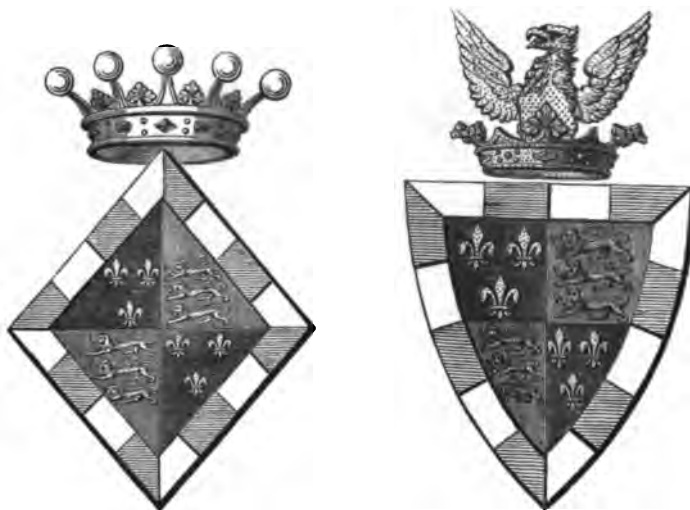
Cooke's words in y^e Instrument are

At the request of Tho. Ishell, Esq. (*Ithell*) Dr of y^e Civil Law, now M^r of the said Coll. I have assign'd given and granted to those their arms (which they have of long time born, viz. Silver, a Fesse between 3 Cocks' heads erased sables, combed and watled, a bordure Gules semi-crownny Gold), the Crest following, that is to say, upon the Helme out of a Crown gold a Cock sables, member'd Gules, mantled Gules, doubled silver.

By this Instrument it appears that Cooke only added the Crest to the same arms the Coll. had before."

This was Robert Cooke, Clarencieux between 1567 and 1592; and if he correctly recited the original grant, and if his words again are accurately transcribed on this cover, the point is decided, for a reference to such authority is conclusive and final. Such is the evidence for the exclusion

of the mitre. That for its adoption may be summed up as follows. 1. A strong presumption from the nature of the case: the rejection is contrary to all analogy, and though such a charge would be discontinued by the lineal issue of the bearer, yet as the college commemorates not the family but the individual, this is a clear argument for its perpetuation. 2. The Jesus MS. (which I have always found accurate) exhibits it, as do also such Heraldic Books of reference as I have by me, though these, as I have before remarked, are unsafe guides. 3. It appears in the chapel window, (see Frontispiece) and although this glass is modern, yet the blazonry was superintended by a competent corrector. On the college-plate and other appurtenances, its admission and exclusion are regulated by the most candid impartiality. My own opinion, at present, is in favour of the bearing. I may observe, by the way, that there should be only *eight* coronets (semi-crowns) in the bordure, either here or with Peter-house, though ten are frequently inserted. The former is the regular number on like occasions.



Christ's College
and
St John's College.

Quarterly, France and England, within a bordure compony *argent* and *azure*.

These two Colleges have taken the arms of their noble foundress, without any kind of change; and no remark on them is necessary, except that the bordure is a difference of the original coat of Lady Margaret, and not of that of the foundations, as in other Colleges. The identical coat is borne by the present house of Beaufort. A crest of an eagle issuant from a ducal coronet, *or*, is borne, I believe, alike by both foundations and, occasionally, it appears ducally gorged. Of additions of this kind I have spoken under the head of Trinity Hall.



Magdalene College.

Quarterly, per pale indented, *or* and *azure*, in the 2nd and 3rd an eagle displayed of the first, over all, on a bend of the second, a pet between two martlets, *gold*.

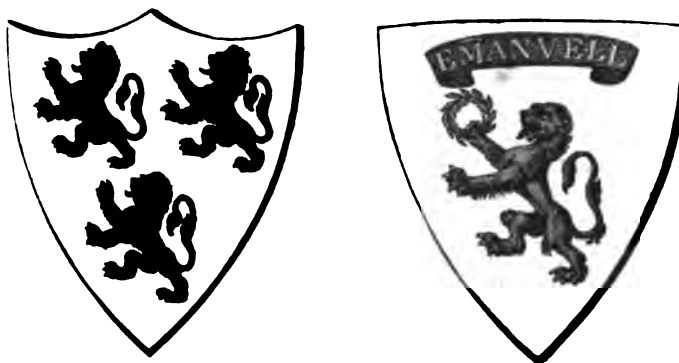
These arms appear without any variation over the tomb of the founder, Thomas Lord Audley, of Walden, in Saffron Walden Church, of whom Fuller says that "as he altered the name he bettered the condition of this house, bestowing some lands thereon and his own coat for the arms thereof, requiring some skill (and more patience) to blazon them." All that Fuller means is the difficulty of avoiding tautology, which arises in this case from the recurrence of the tinctures. As the coat has been adopted without difference for the college escocheon, it of course can offer no subject for remark in that character; as a piece of blazonry it may be noticed as a good coat, and one really less complicated than it appears to be. Quarterly, with a bend, is a very simple and early bearing, as in the families of Claving, Beauchamp, and Sackville, it was also very common to indent the partition either per fesse or per pale; the supervening charges, in the present case, are somewhat in the style of the age, but all good. A novice in Heraldry might perhaps be led to mistake this at first for a quarterly marshalling of two coats, but the indentation of the impaling line should be a sufficient guard against this, not to mention that the first and fourth quarters are without device. *All* quarterly fields (even with charges if *sur tout*) are simple and single coats, of the same class as those per saltier, gyronny, &c.



Trinity College.

Argent, a chevron between three roses *gules*, barbed and seeded *proper*, on a chief of the second a lion of England between two Bibles, pale-wise, clasps to the dexter, *or*.

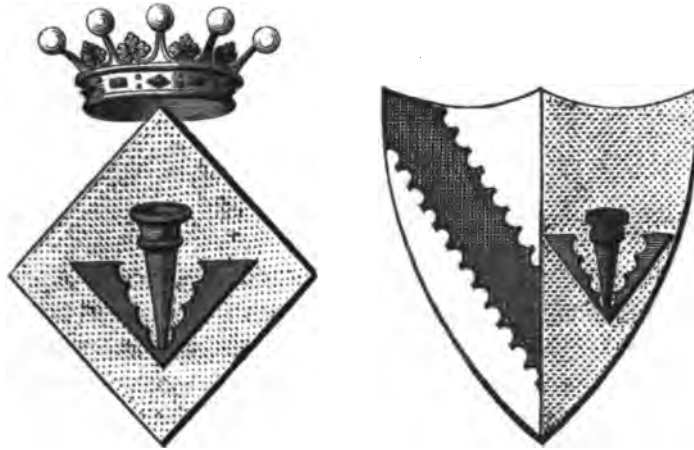
It is really a pity that this College, so emphatically styled "noble and magnificent" by the author of the Cambridge Calendar, should not have been favored with armorial bearings corresponding more nearly to its acknowledged position. The coat depicted above is precisely that of a commercial guild, and there is no earthly reason why it should not belong to the Worshipful Company of Stationers. There is a royal shield (inelegantly designed) and an emblematical chief. Undoubtedly the former is also a private coat, and of no very rare occurrence. It is borne (with inversion of tinctures) by the name of Wadham or Woodham, and as such, impaling Petre, forms the arms of Wadham College, Oxford. But the circumstances of this royal foundation exclude all supposition of any such memorial entering into the composition of its coat, and as its formation, on the hypothesis of its being designed entire for a corporate body, is exactly according to principle, (see pp. 21, 22) there is nothing to hinder our at once accepting the conclusion. Its date, I have no doubt, is that of the foundation or very nearly.



Emmanuel College.

Argent, a lion rampant *azure*, holding in his dexter paw a chaplet of laurel *vert*, in chief a scroll *sable*, thereon the word *EMANUELL* in Roman text letters, *or*.

This shield can be explained without much difficulty. The founder's cup presents, on the inside of the lid, the arms of Sir Walter Mildmay, viz. four coats quarterly, 1st *argent*, three lioncels rampant *azure*; 2nd *azure*, on a canton *or* a mullet of the field; 3rd *azure*, a chevron super embattled *or*, between three roses *argent*; 4th per fesse nebulée *argent* and *sable*, three greyhounds' heads coupéd at the neck, collared and ringed, all counter changed. Of these the first quarter (exhibited above in the dexter shield) supplied the basis of the new bearing, one of the lioncels was taken with the tinctures preserved, and the very intelligible emblems of the chaplet and scroll were added to complete the coat.



Sidney Sussex College.

Argent, a bend engrailed sable; impaling, or a pheon azure.

These are the arms of the foundress, "Frances, daughter of Sir William Sydney, Knight, sister of Sir Henrie Sydney, Knight of the Garter, Lord President of Wales, aunt to the learned and valerous Sir Philip Sydney, Knight, and widow of Thomas Radcliffe, third Earl of Sussex*." They are formed regularly by Radcliffe impaling Sidney. The shield ensigned with a coronet shews the paternal coat of Sidney, but it is rather anomalous in appearance, as the simple pheon belongs to the maiden state only of the lady, whereas the coronet is derived from the marriage. It should be placed over the sinister coat. The shield presents nothing remarkable except an example of the simplicity of good Personal Heraldry.

* Jesus MS.

POSTSCRIPT.

It will be seen that I have omitted to mention DOWNING COLLEGE, which is not because I undervalue the importance of a new coat of arms, as I am inclined to think, on the contrary, that very useful evidence may be obtained from the investigation; but the fact is, that I applied some time since to one of the Fellows, who promised to procure me the grant and other documents connected with it. Circumstances combined to delay the production of these papers, and I have therefore thought it best to postpone the consideration of the shield to a future Part of this Publication; to which occasion I have also deferred the examination of coats pertaining to our reverend and learned Professors. It is even possible that some of these gentlemen may not be aware of the achievements to which they are as legitimately entitled as any Peer to his coronet. Some books of reference give a coat of arms to the *University Library*, which is something like granting armorial bearings to Madame Tussaud's Wax-work; the real meaning of the coat alluded to I will explain hereafter. I believe my engravings are (for wood-cuts) pretty accurate, at all events the *blazonry* is so, with which each section commences, and a correct copy of those few words despatched to an Heraldic engraver or painter, will secure, in each case, as exact a representation of the College Arms as the most perfectly coloured model. This I hope will be found useful, for I beg that I may not be thought over-rating my own exertions when I say, that I have never yet seen any book, ancient or modern, costly or cheap, which will faithfully give the like assistance. I shall also explain in the next publication the laws which regulate the impalement of Official Coats, such as those of Colleges by Heads of Houses, &c., which have lately been treated with as little regard as if they were University Statutes. Sed jam tempus equum, &c.

JESUS COLLEGE, *May* 12, 1841.

**SCARE
ANTICIAS**



**SUPER
VIAS.**

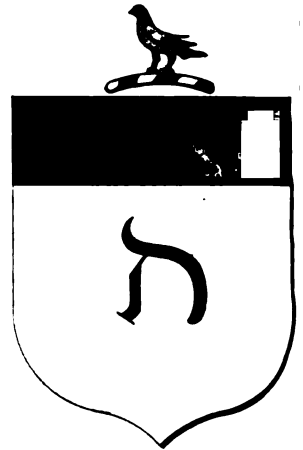
ARMS OF UNIVERSITY PROFESSORS &c.



REGIUS DIVINITY



REGIUS CIVIL LAW



REGIUS HEBREW



REGIUS GREEK



REGIUS PHYSICK



MASTER OF JESUS

1842.

AN APPLICATION
 OF
M E R A N D R Y
 TO
 THE ILLUSTRATION OF VARIOUS
UNIVERSITY AND COLLEGIATE ANTIQUITIES.

BY
 HENRY ANNESLEY WOODHAM, ESQ. M.A. F.S.A.
 CLASSICAL AND DIVINITY LECTURER OF JESUS COLLEGE.

PART THE SECOND.

CAMBRIDGE:
 PRINTED AT THE UNIVERSITY PRESS.
 PUBLISHED BY J. & J. J. DEIGHTON, AND T. STEVENSON;
 AND BY
 JOHN W. PARKER, LONDON.
 M.DCCC.XLII.

**OXFORD ARCHITECTURAL
AND HISTORICAL SOCIETY.**
1964

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APPENDIX TO CHAPTERS I. AND II.

I REGRET the necessity of disturbing the continuity of my sections by an interchapter like the present, and the more so as its object is the explanation and rectification of an erroneous statement, though one for which I am not so much to blame as I may at first appear to be. I commenced the examination of the Coat-armour of our several Colleges, in due course, with that of Peter-house (p. 37), which I blazoned as "*or, three pallets gules; a bordure of the last charged with eight ducal coronets of the field,*" and my engraving is prefixed in accordance with this blazonry. Both, however, are inaccurate; as I have since inspected the original grant of arms to the college, which describes the shield as *d'or quatre pales ung bordure de gules semy coronnes du champ*, and a corresponding coat is depicted in colours in the margin, as usual with such documents. I am certainly vexed that such a mistake should deform my book at its very outset, but in self-defence I request to be allowed to expand this correction of it into something more apologetic than a bare statement of the *erratum*. First, a reference to the conclusion of my first chapter (p. 29) will shew clearly that I not only did not profess to have examined these authentic documents as the groundwork of my investigation, but that I openly forewarned the reader of the omission, and defended my adoption of the course. I submit therefore that I might claim an acquittal of all error, except of a kind of which I myself suggested the possible occurrence, and for the detection of which I pointed to the ultimate standard of appeal. I am willing to acknowledge, however, that I did not suspect any such inaccuracy as this in the blazonry of a prominent shield, and that I was alluding, in this passage, principally to minor details of those coats which differences of exhibition had previously rendered questionable, and in that which hints at my own fallibility, to others unconnected with academic Heraldry which I had cited from all quarters in support of my analogies and arguments. It may therefore be expected that I should explain, how I came to fall into so apparently strange a misapprehension. The truth is that my wish, as I constantly expressed myself throughout the whole work, was to elucidate the *rationale* of Heraldry, and illustrate its theory; and I was far more intent on analysing the composition and investigating the origin of the Collegiate Coats, than on ascertaining their

accuracy of description as they were successively presented for my operations. Indeed, although I was fully aware of the liberties occasionally taken with Heraldic rules, yet I had not the remotest idea that such an uninterrupted, systematic, universal misrepresentation of a shield could ever have occurred, and I even dispensed (p. 32) with any quotation of authorities for the bearings of the different Colleges, as I thought, with the few exceptions of detail duly examined, that they were all undisputed. Whether this was an unwarrantable decision in the present case, the reader, after perusing the following examples of the like error with my own, may judge for himself. The Grant gives *four* pallets to the coat: I have given *three*. Now to commence with the evidence given by the College itself, and its appurtenances. The coat with *three* pallets is carved on the old stone work of the Chapel, and the new stone work of Gisborne Court, it glares conspicuously over the Fellows' table in the Hall, and over the door in the Library, the authorities have stamped its distinction on their annual prizes, and displayed it till very lately on their plate: and in fact I should not hesitate to assert, that though the College employs its armorial bearings as freely as any other society amongst us, yet in no single instance that could meet the eye of an ordinary observer are they exhibited otherwise than I have given them; the sole examples to the contrary being, as I am informed, some of the older book-plates of the Library, and some of the angular shields which embellish the old portraits on panel, but, even of these, at least an equal share coincide with me. To proceed further;—The old University sheet of the Cycle of Proctors gives the coat of three pallets. It is given so in the Jesus MS., which is most singularly remarkable, for I have lately discovered that its writer, John Scott, was the deputy of Camden, the successor of Cooke, Clarencieux, who granted these arms to the College, and thus he, a professional Herald, on the very spot, committed this mistake within forty years of the original grant! It is given so in another MS. belonging to Mr Willement, F.S.A., purporting to have been compiled from “divse authours by A. Lewis sometime studente in Cambridge.” To this there is no date affixed, but a list of Chancellors appended terminates with Sir Walter Mildmay in 1584. It is given so in Loggan's old university views, and in Faber's mezzotinto prints of the Founders (1714). It is given so in Edmondson, Blomefield, Cole, Berry, Robson, and every Heraldic work of reference which I have ever seen, except Carter's History of Cambridge, where it appears with four. The reader will be good enough to understand that I am not parading all these testimonies as of the slightest weight in the balance against the single authority of the patent, but that I allege them in self-defence, to shew that I was guided in my conclusions by a tolerable approximation to

the celebrated canon *quod semper, quod ab omnibus, quod ubique*. It happened that I did, while considering this coat, make repeated references to such information as was at hand, not indeed with the faintest impression of the real state of the case, but in search of confirmatory evidence for the hypothesis I had formed respecting its origin; and if I had but once caught a glimpse anywhere of the four pallets, my suspicions would have been excited by the discrepancy, and I should at all events have duly mentioned the conflicting claims, even if I had not attempted a decision between them. I actually did consult Carter, too, and missed his warning only by an accidental circumstance. The practice of this writer is to give the blazonry of the coats at the conclusion of his history of the respective societies. It chanced however that he was desirous of attaching some supplementary particulars to his account of Peter-house, and accordingly subjoined it to the chapter, thereby transferring his heraldic paragraph to the middle of it, and when I looked to the usual place and found nothing, I concluded that he had either overlooked or neglected the arms of this College, and so threw the book aside. It is true that false blazonries are of common enough occurrence either from ignorance, or contempt of the science, and I should not have insisted on this instance as any thing remarkable, if the genuine coat had been allowed but a share of notoriety with the supposititious one, or if even this had exhibited the usual variations of falsehood; but that the armorial bearings of a College should have been corrupted within a few years of their bestowal,—that this inaccuracy should have been perpetuated through two centuries, not only by the Society itself, but by scientific writers—that an undeviating consistency should have been displayed in the cause of error but seldom witnessed even in the dissemination of truth, and all this while a document of decisive authority was extant and accessible—appears to me quite unintelligible on the ordinary principles of evidence. This then is my excuse for the mistake; I had never seen nor heard of any coat of Peter-house except the one commonly employed, and I had no more idea of informing myself specially of its correctness before sitting down to analyze its character, than I should have had of assuring myself that this town was actually called Cambridge if I was about to investigate the etymology of the name. The original grant of the arms before us is in Latin, with the exception of the technical blazonry given above; but one or two points of the document deserve notice. In the first place it assumes a decision, in our favour, of the controverted question concerning the respective antiquity of the two Universities, ‘cumque id Collegium non solum omnium utriusque Academiæ tam Cantabrigiensis quam Oxoniensis longe sit antiquissimum verum etiam,’ &c. In the next, it employs in the blazon the

expression of *semy coronnes*, equivalent to 'semi-crowny,' to indicate the nature of the crowns in the bordure; now I remarked (p. 59), that the number of these both in this and the Jesus coat should be *eight*, instead of *ten* as occasionally shewn, and the coloured shield in the margin does present this number. But the term *semy* or *somée* is usually applied to a field strewn (*satus, consitus*) with any charges, and the number of these is depicted as indefinite by the representation of some of them abruptly terminated by the outline of the shield or bordure, as with the fleurs-de-lys of France ancient, or Naples at the present day. There appears a discrepancy therefore between the text and the margin of the grant, unless it be supposed that by the term *semy* a discretionary power was left to any future painter of inserting more or fewer crowns, as the occasion might require, which is very unscientific blazonry, and, in my opinion, an improbable hypothesis. The number eight must have secured its own establishment by its convenience and symmetry of appearance, as may be easily seen by comparing with it the opposite extremes of ten or six charges; though a bordure really *somée* would be far from inelegant. Another circumstance I may mention is that the patent is dated at Cambridge, in the year 1575, which confirms at once the hypothesis I proposed respecting the date of the individual shield (p. 48), and also by its coincidence with other ascertained dates, gives additional grounds for my presumption (p. 23) that some general revision of the collegiate coats took place about this period. To conclude my allusions to the first part of my work; I have been favoured with the unexpected suggestions both of Reviews and correspondents, but although I have thus discovered one or two errors of information, and a singularly unfortunate one of type, yet I cannot say that I have any reason whatever to doubt the soundness of the theory I advanced, or the justice of the arguments by which I supported it. I have not been at fault, I believe, in any point at all material;—even this misstatement of the Peter-house bearings leaves all my remarks upon them perfectly unaffected, as any Herald will at once admit, for the general character of the coat is not in any way altered by the addition or subtraction of a pallet; and if I were to republish the preceding pages, in conjunction with these, the experience and reflection of the few intervening months would not supply me with any considerable correction.

CHAPTER III.

ON COAT-ARMOUR OF OFFICE.

THE practice of assigning special coats of arms to certain honourable offices is of very great antiquity, and little doubt can be entertained but that much of our personal Heraldry is derived from such a source. Thus the cups in the ancient coat of Butler, and the bugle horns in that of Forester, originated unquestionably in the office which the name denotes, and even the plain sword in pale indicating the championship of England is borne by private individuals of the name of Dymoke. The character of these coats was, naturally, strictly emblematical, and their import obvious, consisting as they generally did of a representation of the various official implements or ensigns. But a second species of official bearings presently arose after the adoption of coat armour by Bodies Corporate which I have previously discussed, from an assumption of the social coat by the chief dignitary of the Society; such, for instance, being the official arms of Provosts, Mayors, Masters of Orders of Knighthood, Heads of Houses, &c.; while under the original class of such coats are included those of all Court Officers, Heralds, Ecclesiastical Potentates and Professors. It is by no means uncommon to meet a combination of these varieties in a single shield, as when, amongst ourselves, the Head of a House holds also a Deanery or a Bishoprick, and it is very possible that a *third* official coat, such as that of a Professorship, may also pertain to the same individual. In such cases the right to any previous bearings is in no wise invalidated by a fresh acquisition, though the disposition of the accumulated coats may require some professional science. Originally, as I before remarked, it is probable that official and personal bearings were identical, so that no difficulties of this kind were likely to arise; but in the present day a change of manners and opinion has introduced a second and additional complication, as it was but little contemplated four centuries ago that those Ecclesiastical and Collegiate Dignitaries whose official claims we are now specially considering, would ever acquire a title to the arms or other additions which marriage is found to confer. As regards the various methods of marshalling in this particular branch of Heraldry, the only fundamental rule is that the honorary place in the

shield, whatever be its division, is always ceded to the official coat, except in very rare instances; and if due regard be paid to this point, the disposition, under professional correction, is pretty nearly arbitrary. Sometimes the official ensigns are disposed exteriorly, as in the Duke of Norfolk's coat; occasionally accollation is resorted to, as in the case of a married knight of one of the chief orders; the Italian prelates used to divide the shield *per fesse*, and marshal the official coat in chief; in Germany it sometimes appears *sur tout*; and in England, if a single official, and a single personal coat are to be marshalled, the latter retires to the sinister, and an ordinary impalement takes place, although, if there be three, a personal coat is now and then disposed paleways between two official coats, and a little more symmetry is thus obtained.¹ Other methods may be easily employed, if a plurality of bearings should make them necessary, the general principle of honouring the coat of office being always kept in view, and especially it should be remembered, in practice, that Heraldry is not a dead language but a living one, and that the *jus et norma* are under the influence of existing authority, and not determinable solely by antiquarian investigations. The only monitory remark I wish to add, is, that a plumber and glazier is not necessarily a Herald.

To the Professors' coats in my Frontispiece I have subjoined, *exempli gratiâ*, that of the present Master of Jesus, being a simple impalement of his official and personal coats, and it will give me an opportunity of mentioning one technical rule in blazonry which is very frequently broken. If the reader will refer to what I have said while treating of the arms of Pembroke College (p. 41) in the preceding volume, he will find some notice of the origin and disuse of the practice of *dimidiation*, with an example of its nature. To such a process, however, the bordure is *still* subjected, whether from accident or caprice, or for the sake of appearance, it is not easy perhaps to decide, but such *is* the present usage, and the bordure is never found continued on that part of the shield which is in contact with the other, as the print will shew. The constant occurrence of this feature in our collegiate Heraldry, which I have before noticed, has produced a vast number of false blazonries. It is a question, perhaps, whether certain other bearings, such as the orle and tressure, should be dimidiated or not,

¹ Amongst the various devices of marshalling are included *arms of expectation*, and as these ancient and useful bearings are nearly forgotten, I record them for the amusement or adoption of my readers. A maiden occasionally divided her shield *per pale*, and, after placing her paternal coat to the sinister, left the other half blank for the arms of her future husband, which (says Nisbet) *was the custom for young ladies that were resolved to marry*:—*Dextrum scuti latus vacuum expectativum vocant, quod indicat adhuc innuptam, et in illo insignia mariti expectantem*—and this symbolical void formed the arms of expectation. The practice arose in Spain, the Heraldry of which country is extremely like the zoology of New Holland.

and the solution, to proceed on proper principles, should obviously depend on the bearing to which the affinity of the orle can be traced: if it is connected with the bordure, it should be similarly treated, if with the inescutcheon, there is no reason for such a procedure. The same view should be taken also of charges disposed in orle, as the martlets in the Pembroke coat. I once met with a very singular shield in a MS. volume of arms of the old French Noblesse of Normandy and Brittany, dated 1635, which found its way in the time of the Revolution from the King's library in Paris to this country. It was a shield quartered; 1st and 4th *azure*, a lion rampant *or* (if I remember right), 2nd and 3rd *gules*, a bordure engrailed *argent*, but the bordure was discontinued on *both* the interior sides of the quarter, so that the shield appeared as if the 1st and 4th quarters had been superimposed on a simple coat of *gules*, a bordure engrailed *argent*. Whether this was meant for an extension of the practice of dimidiation I do not know, but if so, it must be an example of its limit; for supposing the principle to be fully carried out in a shield of sixteen or twenty quarters, the bordure in any central coat would totally disappear.

The five other coats which are blazoned in colours are those of the Regius Professors in our University, and nothing can be more simple than the general theory of their composition. A coat more or less emblematical of the faculties respectively is taken, and a royal chief added to indicate the foundation. The text letters on the breast of each lion shew a very debased state of the science, and appear to have been added from precisely the same motives which induce American artists in the western settlements to add a brief exegetic sentence in an angle of the canvass. The Hebrew and Greek character introduced into the body of the coat are not similarly exceptionable, though text letters are not very common, nor very good bearings in England. In Spanish Heraldry some of the best coats exhibit not merely letters but entire sentences, *e. g.* AVE MARIA GRATIA PLENA which, by the way, was a special concession for some infamous act of barbarity. I will now pass through the details of these coats, and then submit the original grant to the reader's perusal.

DIVINITY. *Gules*, on a cross *ermine*, between four doves *argent*, a bible fessewise, of the field, garnished and clasped *or* thereon the Greek letter Θ *sable*.—Crest, a dove volant *argent*, bearing in his beak an olive branch *vert*.

It will be readily observed how singularly analogous this coat is to that of the University which was before treated of (p. 35), the field, cross and charge being identical, and the difference being merely that the cross is *cantonée* with doves instead of lions. I must digress a moment here to mention a fact confirmatory of certain opinions which I expressed (pp. 35, 36) con-

cerning the abovementioned University coat. By a reference (for which I am obliged to a correspondent) to Wood's Hist. and Antiq. Oxon. I. 560, ed. Gutch, it will be seen that the arms of the University in the early part of the fifteenth century were France and England quarterly, with a book *gules*, a circumstance which almost decisively confirms my analytical explanation of the bearings, and enables us to contrast very prettily the more artificial method of embodying the same idea in our present coat. It favours, too, my conjecture concerning the date of this latter shield, which it proves *not* to have existed in 1420, while the patent presently to be quoted shews the date of a composition exactly similar to be 1590. To return, however: the change of the lions to doves is intelligible enough, but the regal character of the shield is thus entirely lost, and it is remarkable that the chief is dispensed with in this coat, which would otherwise have conveyed the same meaning. The distinctive letter Θ is here transferred from the lion to the book, and is probably the initial of ΘΕΟΣ or ΘΕΟΛΟΓΙΑ.

LAW. *Purple*, a cross moline *or*, on a chief *gules*, a lion passant gardant of the second, marked in his side with the letter L *sable*.—Crest, a bee volant *or*.

This is rather a singular coat; both from the rarity of the tincture, and the employment of the ordinary. It is certainly true, that the tincture in nine cases out of ten would depend solely on the caprice of the grantor, but the occurrence of that in question is so uncommon, that I imagine it probable that some particular circumstance occasioned its adoption. I cannot explain the cross moline, unless it be in any way connected with a great benefactor to the Philosophy schools, who bore a cross of this kind *sable*, on a field *argent*, a coat which in some books of reference is called that of the Philosophy school. The crest is simply intelligible.

PHYSICK. *Azure*, a fesse *ermine* between three lozenges *or*, a chief as above, the lion being marked with the letter M.—Crest, a quinquangle *argent*.

The tinctures of this coat are very prettily chosen, and we may hope that the charges divided by the fesse were not intended to be absolutely emblematical. The crest is curious. It is the old pentagram or pentangle to which certain occult virtues were formerly ascribed; it is described by a single continuous motion of the pen, and served sometimes as a *tessera* in the correspondence of philosophers. It is termed in the grant *simbolum sanitatis*, which explains its present appropriation, but it is not an easy thing to give it its prescribed tincture.

HEBREW. *Argent*, the Hebrew letter נ *sable*, a chief as above, the lion being marked with the letter H.—Crest, a turtle-dove *azure*.

The turtle-dove in this crest has the same import as the doves in the Divinity shield.

GREEK. Per chevron *argent* and *sable*, in the first the Greek letters A and Ω, in the second a grasshopper, all counterchanged; a chief as above, the lion being marked with the letter G. Crest, an owl *argent*, legs, beak, and ears *or*.

The letters A and Ω in this coat relate probably to a well-known text, and the grasshopper is the famous *insigne* of the Athenians. The tinctures both in this coat and the Hebrew, were perhaps chosen to give effect to the letters which would naturally be black on a white ground; the crest needs no explanation.

I here subjoin the original grant of these coats, as transcribed from Baker's MSS. in the University Library, Vol. xxvi. p. 27. His own note is as follows: "*Copied from the original inter Archiva Academiae Cantabrigiensis, with the seal of his (Clarencieux) office appendant, viz. a cross, and on a chief a lion passant gardant.*"

To all & singuler as well Nobles & Gentils as others to whome these presentes shall come he seene heard read or understood Robert Cooke Esquire alias Clarencieux Kinge of Armes & princpll Heralde of the Southe East & West Partes of this Realme of England from the Ryver of Trent Southwarde sendeth greetinge in our Lord God everlasting whereas aunciently from the beginninge the vertuous Actes of worthy Persons have bene commended to the world with sondrey monumentes & remembrances of their good deseartes amongst the w^h the chiefest & most usuall hath bene the bearinge of signes & tokens in Shildes called Armes being evident demonstrations & testimonies of prowes & valuor diversely distributed accordinge to the qualities & deseartes of the persons meritinge the same w^h order as it was prudently devised to stirre up & enflame the hartes of men to the Imitation of vertue even so hath the same ben continued from tyme to tyme & yet is continually observed to the entent that such as have done commendable service to their Prince or Countrey either in warre or peace may therefore receave due honor in their lyves & also derive the same successively to their posteritie for ever. And whereas King Henry the eighth of famous memory hath founded in the Universitye of Cambridge, for the advancement of learning five Lectures of *Phisicke, Lawe, Devinitye, Hebrew & Greke*, & hath appoynted to the Lecturers & Readers of the same sciences great & liberall stipendes yearly for ever to endure. And being required of Thomas Larkin Esquire Doctor of Phisicke & publicke Reader of the King's Phisicke Lecture in the said Universitye of Cambridge to appoynt & grant unto the said five Readers severall Armes & Crestes w^h the said Lecturers

& professors might give & beare lawfully to them & their successor in like place & office for ever: Hereupon I the said Clarencieux King of Armes considering his request to be very reasonable & required seinge in all Universities publicke professors & Readers be the chiefe members chosen as the worthiest fitt for their Professions In consideration of the premisses, by power & authoritie unto my office annexed & graunted by Letters patentes under the great seale of England have assigned given & graunted to these fyve Readers & their successors in lyke place & office for ever; these Armes & Creasts following: *that is to saye*, the first to the Phisicke Reader that he may beare azure a fesse *ermine* between three Losenges gold on a chiffe gules a Lyon¹ gardant gold marked in his syde with this Letter M sables & for the creast upon the Healme on a wreath gold & azure a Quinquangle silver called *simbolum sanitatis* manteled gules doubled silver. *Secondly* to the Lawe Reader the field purple a crosse molen gold on a chiffe gules a Lyon passant gardant gold marked in his syde with this letter L sables, & to the creast upon the Healme on a wreath purple & gold a bee volant gold manteled gules doubled silver. *Thirdly*, to the Divinitye Reader the Field gules on a cross ermen between four doves silver a Booke of the first leaves gold clasped noted in the midst with this Greke letter Θ Theta sables, & to the Creast upon the Healme on a wreath silver & gules a Dove volant silver with an Olive Branch vert in his Beke manteled gules doubled silver. *Fourthly* the Hebrew Reader the Field silver the Hebrew letter ך Tawe sables, on a chiffe gules a Lyon passant gardant gold marked in his syde with this letter H sables and to the Creast upon the Healme on a wreath silver & sables a Turtle-dove azure manteled gules doubled silver. *Fifthly* the Greke Reader the field silver & sables & perty per cheveron in the first these two Greke letters Α Alpha & Ω Omega sables & in the seconde a Cicade or Grasshopper silver on a chiffe gules a Lyon passant gardant gold marked in his side with this letter Γ sables & to the Creast upon the Healme on a wreath silver & sables an owle silver Leges Beke & eares gold manteled gules doubled silver as more plainly apperith depicted in the margent. To have & to hold the said Armes & Creasts & every part & parcel of them unto the said five Kings Readers or Lectors & to every of them & to their successors for ever during the tyme of their Lectures & office & they & every one of them to use beare & shew in Shield Coat armour or otherwise & therein to be revested at their libertye & pleasuer according to the auncient Lawes of Armes without ympediment lett or Interruption of any person or persons. *In witness whereof* I the said Claren-

¹ There is here probably an omission of *passant*.

cieulx King of Armes have hereunto subscribed my name & likewise putt the seale of myne office the xiiiith daye of November in the yere of our Lord God 1590 & in the xxxiind yere of the Reigne of our most gracious Sovereign lady Quene Elizabeth.

Rob. Cooke alias Clarencieulx

Roy D'armes.

There are, I believe, no other professorships in this University to which armorial bearings are attached, but it should not therefore be concluded that royal foundations alone are entitled to such distinctions. It may be observed from the foregoing document, *first*, that the grant was not made till fifty years after their establishment; *secondly*, that it was then made not because Henry VIII. had been their founder,—the bare recital of such fact being merely part of the technical form—but because “in all Universities public professors were the chief and worthiest members chosen;” and *thirdly*, that it was made at the private request of one of the parties, who was probably fond of Heraldry, or acquainted with the King at Arms. There can be no reason why the rest of our professorships, at the option of their holders, should not be similarly distinguished; a coat neatly appropriate without being broadly emblematical, with a perpetuation of the founder on a bordure or chief, might easily be assigned to each, and would doubtless be readily forthcoming, if any gentleman would imitate the example of Dr Thomas Larkin.

CHAPTER IV.

ON THE HERALDRIC ANTIQUITIES OF PARTICULAR COLLEGES.

THE hieroglyphics of Heraldry have been liberally employed amongst us to convey to successive generations the records of academic antiquity, and although during the eighteenth century—a period which *really* merits the name of the “dark age”—the destruction, instead of the perpetuation of such memorials, was the surest criterion of enlightened taste, yet the expense which attended reform, the *amari aliquid* which rose amidst the sparkling bubbles of liberalism, sorely circumscribed the spread of improvement, and has left us just what our modern forefathers had not money enough to demolish. The armorial memoirs of which I am at present speaking, will be found in various positions and forms of preservation—in the ornamental details of collegiate Architecture, in those of sepulchral monuments, and in stained glass and illuminated manuscripts. If the theory commonly received respecting the first introduction of our present system of coat-armour be correct, we cannot of course expect to find any employment of armorial bearings before the general adoption of the Early English style of architecture, and indeed as far as my own observation and memory enable me to speak, they seldom form any integral part of the design until the Decorated period, when they appear in profusion. In altar tombs, placed singly under separate canopies, they frequently cover all the four sides, and were intended to convey the different pretensions and alliances of the deceased. In panneling, they appear sufficiently large to fill up the space between two shafts, and are generally placed midway between the capital and base. In Perpendicular work they seem to have been thought almost necessary, so that it is scarcely possible to find a specimen in which shields either plain or with device do not form a prominent part of the detail. In quatre-foiled squares or circles, in corbels and corbel-tablets, on key stones, in the exterior curve of ogree arches, in the span-drills of doorways, and sometimes without any connection with the surrounding work, they are almost certainly to be found. Some good examples of their early use may be seen in King Edward's crosses, and in the interior of the beautiful Decorated gate at Bury St Edmunds; the unsparing practice of the fifteenth and sixteenth centuries appears in King's College

Chapel, and it should be recollected, that in this, as well in other Perpendicular buildings, the slipped rose and portcullis are features as essentially heraldic as the lion or fleur-de-lys. There is one principle which should never be lost sight of, viz., that charges are not to be introduced irrespectively of the character and foundation of the building. The royal arms and badges indeed are common property, and may be worked almost into any edifice without limit to their repetition, but no other coat appears in ancient work which is not connected with its history, though the relationship in many instances may be difficult enough to trace. Even the long bands of plain escutcheons which are sometimes met with, are but copies from others which were charged, and it was always possible that there *might* be benefactors or members whose commemoration in this way might be expedient¹. A plain shield is like an empty niche, it was contemplated originally that each should be full, and they generally were so, and thus the regularity of ancient practice perpetuated the features, even where their introduction was not immediately requisite; in this manner they have descended to us, and the niche and the shield are both at the service of modern architects, but the amateur of considerate temper and accomplished taste, will refrain from placing a bust of Napoleon in the one, or his own initials on the other.

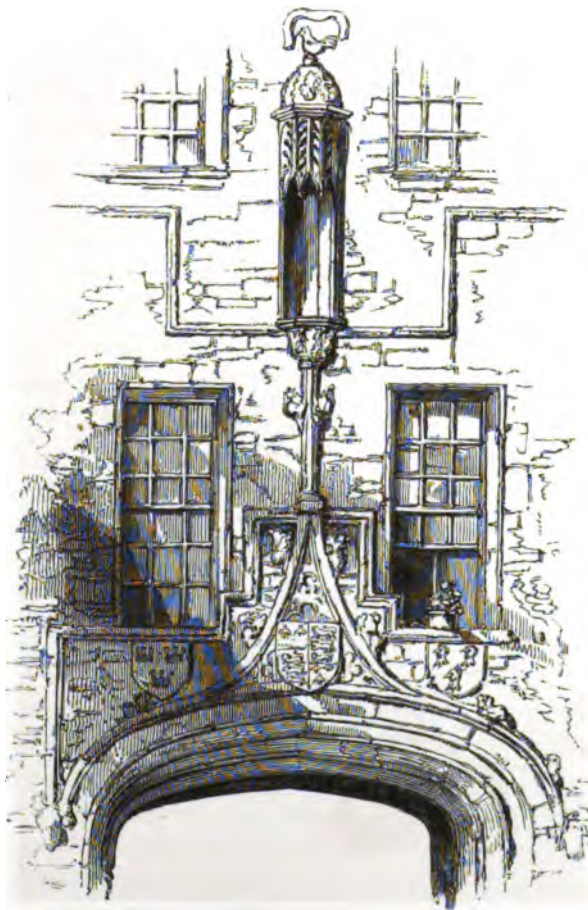
In sepulchral monuments the occurrence of these records is naturally more invariable still, their position, arrangement, and form coinciding always with the architecture of the period. In mural tombs of the seventeenth century, when the monstrosity of a severed pediment is found, a hideous circular painting of the leading coat is frequently erected in the chasm, while the alliances are continued laterally by the side of the pillars, or on the pedestals; in altar tombs of late date, the coat is frequently placed on one of the ends, still in a circular form, and often within a wreath. The armorial bearings on stained glass are ornaments principally to our Halls, though they occur of course in the Chapels, and in other parts of the Buildings. The illuminated MSS. to which I alluded, will demand, in some Colleges, particular attention. I will now commence the task I have undertaken of recording and classifying such of these memorials as remain in particular Colleges, and I shall add their history and explanation in as many cases as I am able to discover them. I am very doubtful, however, of any thing like general success in this point of my investigations, for it was only after considerable research and trouble that I made myself acquainted with the historical character of such remains as exist in our own College, and I cannot of course expect elsewhere either

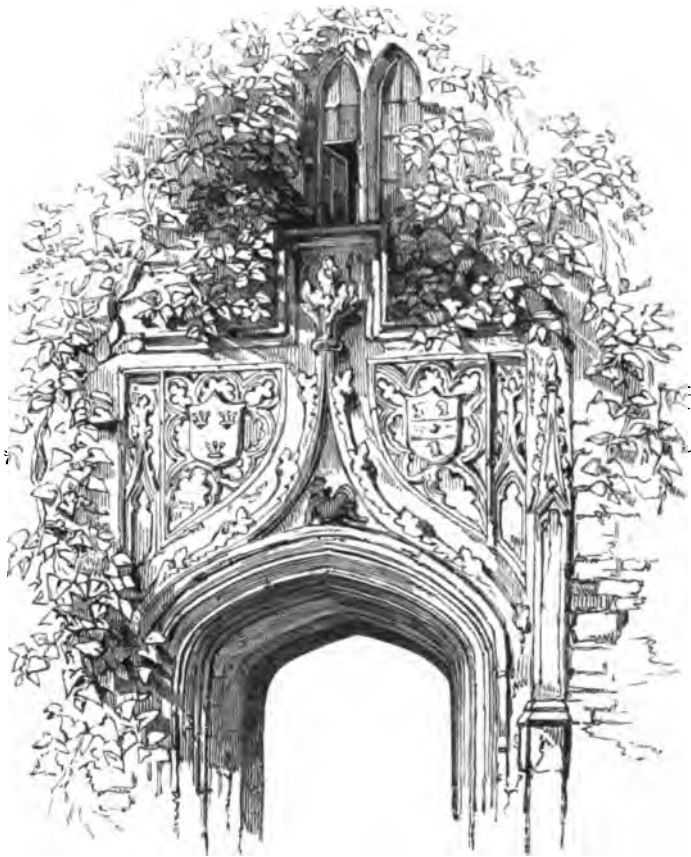
¹ A row of charged escutcheons may be seen over the great gateway at Trinity, and in modern work, there is a magnificent armorial band in the New Houses of Parliament.

such a previous knowledge of documents which may be useful, or so easy an access to them. But such information as I have arranged I lay before the reader, and I beg only that he will not estimate the pains taken in its collection from its insignificant appearance.

Jesus College.

The two plates which I have given, comprise the principal armorial ornaments which are introduced in the architectural details of our College. The prominent coats are those of Ely see, and Bishop Alcock our Founder. Over the entrance gateway the Royal shield is placed centrally within the ogee canopy, while the other two coats flank it on the outside; the design of the stone work is extremely good, though the idea conveyed of it by the engraving is not so complete as I intended it to be. It will be noticed that the style of the windows, as far as they are represented, corresponds but ill with the character of the gate, a discrepancy which was occasioned by the following exploit. In the last century, measures were contemplated and tenders received for beautifying the whole College, by transforming its Gothic features into as perfect Venetian as might be practicable, but the demands of even the most reasonable contractor were so much beyond the means of the Society, that the design was reluctantly abandoned; its originators, however, changed into sash windows all such as faced the public road, excepting those on the ground floor, which were concealed by the garden walls, while all the interior windows of the court were left in their primæval rudeness, in order that the cursory glance of the traveller might deceive him into an opinion of academic enlightenment, and that posterity might recognize their liberality, and imitate their example. The smaller gate covered with ivy is that leading from the first court into the cloisters; it displays a remarkably pretty employment of armorial bearings, and I may remark, that the ornamental work is precisely similar to that over the celebrated porch of Woolpit Church in Suffolk, where the two shields are both those of Ely see. The Cock in the center is the well known device of our Founder, which is generally depicted as perched on a globe, the two emblems together being presumed to convey an intelligible representation of the name AL-COCK. It appears in every part of the College in corbels, spandrils, and other details, and most frequently is made to bear a scroll, which perhaps formerly exhibited some inscription; on the present one the legend is, *PROSPERVM ITER FACIAS*, it was renewed once within my own recollection, but whether





it has been handed down to us from any antiquity I cannot say. In a small loft over the Hall, are deposited some old panels, which appear to have been removed from the chapel, on which are rudely sketched several of these cocks, with the usual addition by which conversation is pictorially represented, ΕΓΩ ΕΙΜΙ ΑΛΕΚΤΡΥΩΝ remarks one, to which another, facing him, replies ΟΥΤΩΣ ΚΑΙ ΕΓΩ. A third, standing near, proclaims either for the benefit of his brethren, or the spectators, ΒΟΥΛΗΦΟΡΟΝ ΑΝΔΡΑ ΟΥ ΧΡΗ ΠΑΝΝΥΧΙΟΝ ΕΥΔΕΙΝ.

The other Heraldic remains in the College are as follows:

IN THE CHAPEL.

North Transept. On a mural monument:

Rustat, as blazoned below, but without impalement.

On a square pavement stone:

Thomas Murgatroyde, in Artibus Baccalaureus ob. Mai. 24, A.D. 1672; above and below which is engraved a cross pattée fleur-de-lisée charged with five roundels.

South Transept. On a mural brass, the monument of *Lionel Duckett*.

Six coats, viz.

1. A saltier.
2. A bend.
3. Guttée.
4. A saltier between nine crosses pattée.
5. A bugle stringed.
6. Three bendlets, and a lion rampant on a canton.
The whole impaling,
7. Three escallops.

On a mural tablet:

Per pale *azure* and *or*, a saltier counterchanged and crescent for difference. The monument of Dr Boldero mentioned elsewhere.

On pavement stones:

Parnell—two cheverons.

Darcy—a sinister hand on an inescutcheon, between three cinque-foils.

Cooke—as blazoned elsewhere.

On a hatchment:

Ely Deanery; impaling, quarterly, 1st and 4th *argent*, out of a mound in base *vert*, three sprigs of roses *gules*, leaved *proper*, 2nd and 3rd *argent*, three crows *sable*, for Pearce; an escutcheon of pretence, per cheveron *argent* and *sable*, in chief two fleurs-de-lys of the second, in base a tower *or*, for *Serocold*;—the bearings of the late Master.

IN THE HALL.

Oriel. The College.

The same.

Ely See.

Gules, a fesse *argent*, between three leopards' faces *or*, for *Stillington*.

Joseph Stillington, M.A. and Fellow of the College in 1707, left the choicest portion of his Library to the College, and twenty pounds for the purchase of more books.

South window.

Per saltier *gules* and *argent*, a saltier between four cross crosslets all counterchanged; impaling, *vert*, a cheveron *or*, between three swans *argent*.

The arms of Tobias Rustat, our most celebrated benefactor, and his wife.

Quarterly, 1st and 4th *argent*, a cheveron between three eagles' legs erased *sable*; 2nd and 3rd *gules*, three bendlets *vair*, for *Bray*.

The Lady Catherine Bray, relict of Sir Reginald Bray, Chancellor of the Duchy of Lancaster, was a liberal benefactress to our Society in its early years; she defrayed in part the charges of the appropriation of the Rectory of Great Shelford in this county, which was given by James Stanley, Bishop of Ely, and contributed also to the incomplete fabric of the College. West of the Gatehouse stood the School for Grammar which our Founder had commenced, and which Lady Bray not only finished, but endowed with a salary for the schoolmaster. The school was afterwards suppressed by the Queen's visitors, and the old building by additions and enlargements in 1718, became what is now the south side of the first court of the College.

I have before explained (p. 26.) what might otherwise seem the strange coincidence that every shield in our Hall should have the addition of the bordure, but there is also another rather striking feature in the oriel and south windows which requires a little illustration. Our Founder's device, of which I lately spoke, was very characteristically worked into the interior embellishments of the Library, every window being graced, on each side of its mullion, with one of these cocks and his usual legend. Fortunately, the greater part of the windows on the eastern side remain with their original diamond panes and decorations undisturbed, and we are enabled, by the way, from this circumstance to form an outline of a very interesting sketch, viz. the primary constitution of the Library at the foundation of the College. In every one of these windows will be discovered on a close examination a small scroll in black letter containing

the title of that department of literature to which the word was then assigned, the series being *Physica, Lex Civilis, Lex Canonica, Lex Communis, Isaias, Matthæus, Marcus, Luca et Johannes*. Some little trace of this arrangement yet exists, the medical books being still kept in the first ward, and copies of the Scriptures and the Fathers in the last three, but the old canon lawyers and schoolmen together with the commentators, who probably filled the wards assigned to the Evangelists and Prophets have been transferred to shelves on the outer staircase. To return to the point, however, the legends in the mouths of the cocks were quotations from Scripture appropriate to their respective words, that in the civil law, for instance, being *Parabit thronum suum iudicio*, and so forth, but without any regard to such connexions, the two pair of cocks from the evangelical wards were bodily transferred during the improvements of the last century, scrolls and all, to the Hall windows, where they still display their emphatic texts, though the antiquarian visitor might be perplexed to discover the connexion between the Fellows' Table and *Loquebar de testimoniis tuis*, or *Liber generationis Ihu*.

IN THE LIBRARY.

In the spandrels of the entrance arch.

The College.

Ely See.

Over the door leading to the lodge.

The College, with *six* crowns in the bordure.

On a small wooden shield.

Per pale *or* and *sable*, a saltier counterchanged. Crest, on a wreath *gules* and *argent* a greyhound courant of the first, collared and ringed *or*. for *Boldero*.

Edmund Boldero, S. T. P. Master of the College in 1663, classed the whole library anew at his own charge, built new wards, and bequeathed to it all his books. The shield was perhaps placed originally over some ward peculiarly dedicated to his bequest, but afterwards removed and neglected. It has lately been restored and fixed over the inside of the entrance door with an inscription¹.

A handsome vellum folio is preserved in the Library, presented by Lionel Gatford, whose son Lionel Gatford, S. T. P., formerly scholar of the College, and afterwards Archdeacon of St Alban's, and Treasurer of St Paul's, left a most munificent bequest of books to us. This volume

¹ These are same arms as those in the chapel, but the tinctures are varied as usual in those times. On the college plate they appear *gules* and *argent*.

contains a record of all the benefactors to the Library up to that time, with a catalogue of each bequest in detail, and the arms of the chief contributors in the margin, amongst which, besides Boldero and Stillington elsewhere blazoned, appear,

Per cheveron crenellée *argent* and *sable*, in chief sinister a crescent *argent*, dexter a mullet *or*, in base a lion rampant of the last armed *gules*, for *Duport*.

James Duport, S. T. P. Master of Magdalene and Dean of Peterborough gave us seventy pounds for the purchase of books.

Argent, on a fesse *azure* between three crescents *gules* three doves *or*, for *Cooke*.

William Cooke, LL.D. Fellow of the College and Chancellor of Ely, in the beginning of the last century, besides benefactions to the fabric, and a large silver basin and ewer for the Fellows' Table, bequeathed to the College all his valuable and extensive Law Library.

Sable, three goats passant *argent* armed and unguled *or* for *Gatford*.

**STARE
ANTIQUEAS**



**SUPER
VIAS.**

A

DESCRIPTIVE CATALOGUE

OF THE

MANUSCRIPTS AND SCARCE BOOKS

IN THE

LIBRARY OF ST JOHN'S COLLEGE,

CAMBRIDGE.

BY

THE REV. MORGAN COWIE, M.A.,

LATE FELLOW OF ST JOHN'S COLLEGE.

"His chamber was all hanged about with rolls
 "And old records from sunclent times derivd,
 "Some made in books, some in long parchment scrolls,
 "That were all worm-eaten and full of canker holes."
 SPENSER'S *Faerie Queen*, B. 2, Cant. 9, Stanza 57.

CAMBRIDGE:

PRINTED AT THE UNIVERSITY PRESS.

PUBLISHED BY J. & J. J. DEIGHTON, AND T. STEVENSON;
 JOHN W. PARKER, LONDON;

AND

J. H. PARKER, OXFORD.

M.DCCC.XLIII.

**OXFORD ARCHITECTURAL
AND HISTORICAL SOCIETY.**
1964

INTRODUCTION.

I BELIEVE there is no printed Catalogue of the following MSS., for I cannot meet with one, or find any record of its existence. The *Catalogus MSSorum Angliæ et Hiberniæ* (Oxon. 1697,) contains the Catalogues of the MS. Libraries of some of our Colleges, but not that of St John's College Manuscripts. The *Ecloga Oxono-Cantabrigiensis*, by T. J. (T. James,) contains very few of the College MS. Libraries. It is true, that *Dr Cave* in his *Historia Literaria*, and his editor *Wharton*, refer often to MSS. existing in the College, as also Bishop Tanner in the *Bibliotheca Brittanico-Hibernica*, and these references being generally accurate, I must conclude that they had personal access to the Library, (*Dr Cave* was a member of the College,) or had friends who supplied them with information among the resident Fellows. It seems very probable that Mr Baker may have supplied such references to the Bibliotheca of Bishop Tanner, as it is asserted that he did assist in the second edition of the *Notitia Monastica*. See *Master's Memoir* of him, p. 52.

However, if there had been a Catalogue in existence, it would not have been a useless task to have reconsidered and carefully reconstructed it from personal inspection. Those who have consulted the works above-named, will readily agree with me, that nothing can be more meagre than the accounts they give; and it is often quite impossible to make any use of the information, such as it is, from the careless manner in which the materials have been heaped together. That I may not be supposed to erect myself into a censor without sufficient ground, I will give an extract from a foreign review of some note, which expresses more censure on the ponderous volumes of the Catal. MSS. Ang. and Hib., than I should venture to do.

The passage occurs in a review of one of Hearne's publications, and it goes on to speak of the then expected second edition of the Bodleian Catalogue of printed Books:

"Si spera, che questa ultima Edizione non solo sarà più copiosa, ma anche più corretta, e meglio disposta delle due precedenti, e farà più onore a i compilatori di essa, di quello che n'abbia fatto a suoi compilatori il Catalogo dei Manoscritti d'Inghilterra e d'Irlanda, stampata pure in Osford

nel 1697 in due tomi in foglio, dove incredibili sono gli sbagli ed errori presi nei titoli degli autori e dei libri, a riguardo della poca attenzione posta nell'osservarli e trascriverli." *GIORNALE de' Letterati d'Italia*, Tom. 28, p. 401.

An accurate and careful investigation of each particular Library ought to be undertaken by some one on the spot, with ready means of reference to authorities. These means exist in the Universities in abundance, and our Catalogues ought to have been, before now, perfect and accurate in their details. The thankless nature of the task, and the very small credit to be gained by its performance, have most probably deterred those most qualified to undertake it. Yet it appears to me a duty we owe to our benefactors to make ourselves acquainted with their legacies, and to render them as useful to literature as we can.

A desire to become acquainted with the general character of these Collections was the motive that first urged me to the investigation of our College MSS. I soon found that the mere titles of the works was of very little service to me in this pursuit, and I then first thought of hunting out what I wanted to ascertain for myself, and forming a new Catalogue containing references to sources of information. This last circumstance led to the notes which are appended to the descriptions of the several volumes. They should be considered as *references* entirely, and this may perhaps excuse the abrupt form in which the sentences sometimes appear, as I wished to contract as much as possible, that I might not trespass too far on the kindness of the Society who have charged themselves with the expence of the publication.

It may be expected that a few words should be said of the way in which the Collection was made. The principal part we owe to the munificence of Thomas and Henry Wriothesley, Earls of Southampton, principally the former, who purchased them of Mr William Crashawe, brother of Robert Crashawe the poet, and a Fellow of St John's¹, admitted as Bishop of Ely's Fellow, Jan. 19, 1593. They are marked T. C. S. (Thomas, Comes Southampton) and H. C. S. The next benefactor to be mentioned is the pious and excellent antiquary, Mr Baker, who not only went through all the other MSS. and noted several in his own hand, but left us a good many very interesting relics of his own. Amongst others, Dr Beale, 19th Master, and Bishop Gunning should be mentioned; the names of others will be given, whenever any MS. contains a record of the source whence we derive it.

¹ He was nominated by the Crown, the See of Ely being then vacant. Mr Baker notices that the case is different here to what it is at Jesus College, where the Archbishop of Canterbury acts if the See of Ely is vacant.

The age of the MSS. I have not attempted to assign, being very far from satisfied of the criteria usually given; at any rate, of my own ability to make use of them. Where any MS. has an undoubtedly ancient form and appearance, it has been put down, but the majority of those for which no date is assigned, I consider generally to belong to the interval between A.D. 1000 and A.D. 1500: a range wide enough to redeem me from any charge of dogmatism on the subject.

The size is merely a reference to the sizes commonly mentioned in our Booksellers' Catalogues.

The second part of the Catalogue, containing the more modern MSS. and those which Mr Baker left, with some valuable foreign books of the time of the Reformation, now very scarce, will be published when it suits the convenience of the Society, to whose governing body I beg to express my thanks for their kindness in undertaking the printing of the Catalogue: all the volumes described are contained in the lock-up cases of the Library, and the printed books must be considered as only a very small part of the literary treasure of which the College is in possession. The letters refer to the *shelves* of the cases.

PART I.

ACCORDING TO THE ARRANGEMENT OF THE SHELVES.

A.

1. HEBREW BIBLE, with points.

Folio, vellum, given by R. Horne, 1546.

It contains as follows: Pentateuch. Song of Solomon. Ruth. Lamentations. Ecclesiastes. Esther. Job. Proverbs, and Lectons from different parts of Scripture. It is marked on the back 4.

Next to it stands a book in smaller folio, marked on the back 96 (see *) which should be

2. A vellum MS. Hebrew, containing:

Kings, B. 1, 2, 3, 4. Jeremiah. Isaiah. Ezekiel. Hosea. Joel. Amos. Obadiah. Jonah. Micah. Nahum. Habakkuk. Zephaniah. Haggai. Zechariah. Malachi. Judges.

* These MSS. are said to have been collated for *Dr Kennicott's* edition.

They are marked 95, *96, in the *Dissertatio generalis*, where he gives the following account of them:

95. 'Charactere Hispanico'—which he refers to the beginning of the 15th century.

96. 'Charactere Germanico' he refers to the end of the 14th.

In 95. "Transpositus est Num. 1. 1—21. 25. post Deut. 8. 3. Deficit ad Gen. 6. 9."

96. He has put down Josh. instead of Regum 1, 2, 3, 4. In Judges at 7. 14 there is a deficit.

3. RABBI SOLOMON, SUPER OMNES LIBROS V. T. EXCEPTO PENTATEUCHO. Sm. folio, MS. vellum, in rabbinical Hebrew. Ex dono ejusdem R. Horne.

This was Dr Horne Bishop of Winchester from 1560 to 1579, as appears from the College Records. Warton mentions this instance of his zeal for promotion of learning. In the year 1570, he enjoined the *minor* canons of his Cathedral to get by memory every week one chapter of St Paul's Epistles in Latin, and this formidable task was actually repeated by some of them before the bishop, dean and prebendaries at a public Episcopal visitation of the Church.

4. (1) GUIDO BAIFIUS
 (2) JOHANNES MONACHUS
 (3) DYNUS MUGELLANUS
 (4) JOHANNES ANDREAS } Super Decretal.

Folio MS. vellum. Handsomely illuminated. Ex dono Gul. Marshall. Coll. Soc. 1625.

(1) *Guido Baifius*, patria Regiensis, civis et archidiaconus Bononiensis (of Bologna) et jurisconsultus celeberrimus. Cl. ann. 1283. Scripsit Commentariorum, Rosarii titulo, libros 3, et in Decretal. lib. 5. Prodiere cum notis Venetiis. 1580. *Cave, Hist. Literar.*

(2) *Johannes Monachus*. Cardinal and Bishop of Metz, 1294. Obiit Avignone, 1313. He wrote 'Commentar. in sextum Decretalium.' *Fabricius Bibl. Med. et Inf. Lat.* B. 9. There is another Johannes—of nearly the same date, *Johannes Calderinus* "Bononiensis, jurisconsultus Eximius. Cl. 1360. Commentarius ejus in libros Decretalium recenset Simlerus Biblioth. p. 350." He was buried in the cemetery of the Dominicans, and might therefore have been a Monk. *Sammarthani*, or *S. and L. Sainte-Marthe*, in *Gallia Christiana*, Tom. 3. p. 701. *Fabric. B. M. I. L.* lib. 3. in *Calderino. H. Wharton, Addenda to Cave's H. L.*

(3) *Dinus Mugellanus sive de Rossonibus*, in agro Florentino, juris utriusque consultissimus, apud Bononienses Professor primarius. — Comment. in Lib. sextum Decretalium, Bonifacii VIII. jussu elucubrata, nondum typis prodierunt videntur. *H. Wharton, id. in anno 1301. Fabric. B. M. I. L.* Tom. 3.

(4) *Joannes Andreas*, Mugellanus, jurisconsultus celeberrimus. Cl. 1336. Novellæ, seu Commentaria in 5 Libros Decretalium, prodire Venet. 1581. *Fabric.* calls him *Joannes Andrea* qui ob. Bononiæ, 1348. and refers to *Trithemius*, c. 574, &c. *H. Wharton, id. in an. 1336.*

5. (1) S. AMBROSIUS DE FIDE. lib. 5.
 (2) EJUSDEM LIBER DE S. SPIRITU. lib. 3.
 (3) EJUSDEM LIBER DE INCARNATIONIS DOMINICÆ SACRAMENTO.
 (4) EUSEBII HISTORIA ECCLESIASTICA, ex Ruffini Versione.
 (5) CONTENTIO INTER ABBATEM S. DOGMAELIS ET HOMINES DE CARDIGAN.

Folio MS. vellum. T. C. S. handsomely written, (1), (2), (3), about 900, (4) about 1150, (5) in a much later hand.

(1), (2), (3) are all among the published works of St Ambrose. (1) is the same as *De Fide et Trinitate* in some MSS. addressed 'ad Gratianum Augustum.' (2) A collection out of Didymus, Basilus, and other Greek authors, unworthy of St Ambrose—as Hierome says. (3) against the Arians and Apollinarians. *Cave, H. L.*

(4) There are two copies like this in Corpus Christi College Library, marked 184, 186, in *Nasmith's Catalogue*. Ruffinus Aquiliensis translated this, but says *Fabricius* "in interpretationibus suis usus est nimia sæpe interpolandi libertate." *Fabric. Bibl. Latina*, Vol. 1. p. 732.

(5) St Dogmael, a Benedictine Priory in Pembrokeshire, subordinate to St Martin at Tours, to which it was given by Robert Fitz-Martin, A. D. 1126. *Tanner's Notitia Monastica*, p. 283.

Mr Baker in his copy of Tanner has referred to this. It consists of only two pages.

6. ORIBASII COLLECTANEA PHYSICA.

A Greek MS. folio. On paper, in small characters. "Ex dono Joh. Collins, 1634."

Oribasius, physician to Julian the Apostate, about 351.

7. MAGNA CHARTA ET ALIA STATUTA AD ANN. 12 RICARDI II.

Small folio, MS. vellum, beautifully illuminated, partly Latin, partly French.

8. (1) JOSEPHI ANTIQUITATES, a libr. 15. and DE BELLO JUDAICO, libri 7.

(2) FASCICULUS TEMPORUM USQUE IN ANN. MCCCCLXXVIII.

4to. vellum and paper. T. C. S.

(1) A Latin MS. vellum, 4to. partially illuminated, written about 1200. There is wanting, from fol. 106 to fol. 123, which has been supplied with blank paper. This is probably the ancient translation usually ascribed to Ruffinus. *Muratori Antiq.* Vol. 3. p. 918. has discussed the question, and decides that it is by some later hand.

(2) A printed book on thick paper. At the end is this Inscription:

"Fasciculus temporum a Carthusiense cōpilatū in formā cronicis figuratum, (sic) usque in ann. 1478. a me Nicolao Gotz de Seltzstat impressum."

I can find no notice of such a printer among those in *Mich. Maittaire, Annales Typographici*, or in *Lacaille, Histoire de l'Imprimerie*. In King's College Library, M. 24. 1. there is a 'Fasciculus Temporum' printed at Strasburg—"a Carthusiense compilatus"—but it is not the same edition as this, though apparently the same work. It is the one assigned by Mr Hartshorne to 1481. See *Hartshorne's Book Rarities*, p. 192.

It is the work quoted by Browne, *Fasciculus Rerum Espectendarum et Fugendarum*, Vol. 2, p. 897, as by "Warnerus Rolevinkus Monachus Carthusiensis, Coloniae qui vixit circ. 1480;" the extracts agree exactly. See *Oudin*, Tom. iii. p. 2738. *Dibdin, Typ. Antiq.* Vol. 1. p. 149 (note). *War-ton's Eng. Poetry*, Vol. 2. p. 311.

9. (1) S. AUGUSTINI HOMILIE IN EVANGEL. S. JOHANNIS.

(2) ANNOTATIO LIBRORUM ECCLES. S. JAC. DE WELLEBEK AD DIVIN. OFFIC. PERTINENTIAM.

Folio, MS. Vellum, in old wooden binding, covered with parchment.

"Ex dono Tho. Whalley, S. T. P. Coll. SS. Trinitatis Vice-Magistri."

(2) is only a couple of pages, apparently by a Monk of S. Jac. de Wellebek. Wellebek is a village of Northamptonshire not far from Worksop. The abbey for Premonstratensian Canons was founded by Thomas le Flemangh. 1153. *Dugdale*.

The *Premonstratensians* lived according the rule of St Austin, reformed by Norbert in 1120, at Prémonstratium near Laon in France. *Tanner, Pref. to Notitia Monastica.*

10. S. AUGUSTINI TRACTATUS VARI. Sc.

- (1) DE TRINITATE, lib. 16.
- (2) SUPER GENESIN, lib. 12.
- (3) UNDE MALUM.
- (4) DE LIBERO ARBITRIO.
- (5) DE DOCTRINA CHRISTIANA, lib. 4.
- (6) QUÆSTIONES LXXXIII.
- (7) RETRACTATIONUM, lib. 2.

Folio, MS. vellum, beautifully written, about 1200, with rubric. T.C.S.

In this Vol., as in several others, there is the name W. Crashawe, and his motto "Servire Deo est regnare."

(3) is not mentioned by Cave among the works of St Augustin. It occurs again, B. 25. (1), (2) and (4)—(7) are genuine works of St Augustin.

(3) is distinctly ascribed to St Augustin both here and at B. 25 in the MSS.

11. REGULA S. SALVATORIS S. AUGUSTINI.—CONSTITUTIONES, ORDINATIONES ET CEREMONIÆ EORUMDEM. Partim Latine, partim Gallice.

Sm. folio, MS. vellum, in old wood binding, beautifully written, with rubric. T. C. S.

The name of Sir Thomas Challoner occurs on the fly leaf.

This order was instituted by S. Brigitta, see C. 19, about 1344. In the 4th book of the 'Revelationes,' c. 137, (so Fabricius, but there appears to be only 130 ch. in B. 4.) she demands of Pope Urban V. the confirmation of this 'Regula,'—which demand he complied with about 1363. *Fabricius, Biblioth. Med. et Inf. Lat.*

12. (1) POLYCHRONICON PER RANULPH. HIGDEN CESTRENSEM.

(2) ÆGIDIUS ROMANUS DE REGIMINE PRINCIPUM.

Folio, MS. in vellum. T. C. S.

(1) is written by a Monk, whose name was John Lutton, in 1386.

Ranulphus Higden, a benedictine Monk, Cl. 1357. The work is divided into seven books. The first six, coming down to the Norman times, so far as they relate to British and Irish matters, were edited by Dr Gale, Dean of York, in Latin. Among the *Quindecim Scriptores*, Oxon. 1691. The whole work is found in several libraries. In the Bodleian there is by him 'Ars componendi Sermones,' cod. 2752. In the library of Baliol College, 'Speculum curatorum,' L. cod. x. *Cave.*

The initial letters of the first book of the Polychronicon read thus: "Præsentem cronicam compilavit frater Ranulphus Cestrensiensis." *MS. note on Cave's H. L. in the Library at Lambeth*, supposed to be by *Archbp. Tennison.*

In *Nasmith's Catalogue of C. C. C. Library*, 21. "De hoc auctore nostro qui mala fide opus Rogeri Cestrensis transcripsit et pro suo evulgavit, v. *Wanleium Apud Cat. MS. Harl.* 1707." V. infra H. 1.

(2) *Egidius Romanus* — his real name was Gille Colonna — of the illustrious family of Colonnæ at Naples. A Monk 'ordinis Eremitarum Sti Augustini.' *Philippe le Hardi*, King of France, chose him to be tutor to his son, afterwards *Philippe le Bel*, for whom he wrote this Treatise. It was translated into most modern languages, and into Hebrew, in such estimation was it held. See *Woffius, Bibl. Hebr.* p. 1206. His master, S. Thomas Aquinas, also wrote a book on the same subject in 4 divisions, of which he probably availed himself. He was afterwards (1294) Archbishop of Bourges, died 1316. *Biographie Universelle*. On the fly leaf, "De Papiassa Johanna, v. p. 154, lib. 5."

(2) was printed in Italian, at Seville, 1494. See *Maittaire Annal. Typograph.* Vol. 1, p. 325.

13. (1) GILBERTI PICTAVIENSIS EXPOSITIO IN OMNES PROLOGOS S. HIERONYMI.

(2) S. HIERONYMI COMMENT. IN OMNES PSALMOS.

Folio, MS. handsomely written on vellum. T. C. S.

(1) The name *Gilbertus Pictaviensis* occurs in the commencement of the Commentary on the prologue to the Apocalypse.

Cave, H. L. mentions him as *Gilbertus Crispinus* qui Cl. 1101, and was Abbot of Westminster. His '*Liber contra Judæos*' has been published by Gabriel Gerberon in the works of S. Anselm, Paris, 1675, p. 512 et seq. There is besides, says Cave, "Homiliæ in Cantica Canticorum" in Biblioth. S. Petri, Cantabr. item "in prologos S. Hieronymi super biblia," *ibid*.

Henricus Gandavensis calls him Gislebertus Westmonasteriensis. *Fabricius Biblioth. Eccles. ed.* 1713, p. 119.

Johannes Pitseus Rel. Hist. de Rebus Anglicis says he was buried at Westminster in 1117. Cave puts him down doubtfully a Norman. His designation here, shews that he was born at Poitiers—if it be rightly given—but there was one Gilbertus Porretanus or Pictaviensis mentioned by *Oudin*, Tom. 2, p. 1287, whose name may have been wrongly put down for Gilbertus Crispinus. *Oudin* however, Vol. 2, p. 930, thinks this is the work of *Gilbertus, Londoniensis Episc.* 1120, on the authority of a MS. in the Library of St Peter's Coll. Camb. Our MS. may have equal authority for giving it to Gilbertus Pictaviensis, though which of the *two* seems doubtful.

(2) "Hieronymi nomen falso præferunt '*Commentarii in omnes Psalmos*,' quos ejus non esse consentiunt omnes, suadent omnia." He then proceeds to give reasons. "Sunt quidem Centones ex aliis veterum operibus consarcinati, in quibus Hieronymiani suas etiam habent partes. Genuinum esse Hieronymi opus quam plurimis argumentis probare enixe contendit Marianus Victorius qui argumenta e contra allata diluere satagit: verum in solvendis iis argumentis, res adeo infeliciter ei cessit, ut operam lusisse videatur." *Cave, Hist. Liter. in Hieronymo.*

14. S. HIERONYMI EPISTOLÆ L.

Well written MS. folio, on paper. T. C. S. containing 180 folios.

There is a list of the Epistles on the first page, so that it is needless to repeat it here. At the end in red letters, "Explicit liber iste eplâr, beati Hieronimi p. man'. fris hermâm de bercha ann. dm. 1449. scrips' i môte scî Hieronimi, orate p. eo."

15. (1) ROBERTI LINCOLN. TRACTATUS, qui sic incipit, "Scriptum est de levitis et de mysteriis tabernaculorum duorum, &c."
- (2) EJUSDEM SUMMA DE JUSTITIA, in 9 chapters.
- (3) EJUSDEM TRACTATUS, q. s. incip. "Templum Dei Sanctum quod estis vos."
- (4) RIC. DE STO VICTORE DE STATU INTERIORIS HOMINIS POST LAPSUM.
- (5) TRACTATUS DE ARTICULIS FIDEI.
- (6) TROPOLOGIA SUPER EVANGELIA PER ANNUM, i.e. from Advent to Easter.
- (7) ROBERTI LINCOLN. SERMO AD CLERUM. "Ego sum pastor bonus. Tris sunt...."
- (8) TRACTATUS DE BESTIIS ET AVIBUS.

Small 4to. MS. vellum—in different hands. T.C.S.

There are some stray sheets at the beginning and end, which were the cover formerly before the volume was bound: they are written upon, and contain apparently some astrological treatise.

Robertus Lincoln. The celebrated *Robert Grosstête*, or *Grosthead*, born at Stradbroke, in Suffolk, about 1175, died in 1253. Portions of his works are found in most English libraries in MS. They were very voluminous. There is a catalogue in *Pegge's Life* of him; and several are published in *Browne's Fasciculus*.

(2) (3) (7) are probably the same as those mentioned by Cave as *Summa de Justitia*, *De Officio Sacerdotali*, and the *Sermo ad Clerum* on the same text.

(8) seems to be by Robt. Grosstête also. There is in one of the old catalogues of the Cathedral Church of Durham, published by the *Surtees Society*, "*Liber bestiarum, avium, &c. moralizatus*," beginning in the same manner that this does, but there can be no certainty, as there are several works of this kind of middle-age composition.

(4) *Ric. de St Victor*, a Scotchman, a regular Canon, and afterwards Prior of St Victor (a priory at Paris) '*Bernardi et Hugonis Victorini familiaris*,' Cl. 1450.

This tract has the title '*Ric. de S. Victor super Isaiam*,' which might mislead, but on comparing the contents, I find it is the tract mentioned above in the *Historia Literaria*, in 54 sections.

(5) Cave mentions by Grosstête a '*Tractatus de Articulis Fidei*,' which he calls '*bene prolixus*'—but this is very short. It is improbable that the author of such a production can be assigned at all, as there are innumerable tracts occurring with this title in MS. collections; especially as this book seems meant for a common-place book of theology—see the following remark.

It must have belonged to some religious house—though none is mentioned by name. There is at the beginning this inscription, "*Liber quondam Magistri Nicholai Kempston, anno domini, 1477, nunquam vendendus per ultimam voluntatem defuncti—ac liber occupandus a sacerdotibus.....ad*"

predicandum verbum Dei—ab uno sacerdote ad alterum sine pretio tradendus quamdiu duraverit: orate.....pro anima ejus."

16. S. HIERONYMI EPISTOLÆ, &c. quorum Catalogus infra:

Ad Ctesiphontem—contra eos qui dicunt hominem posse esse sine peccato si velit (i. e. Pelagianos)—Definitio Fidei symboli in Niceno Concilio—Ep. ad Ciprianum—ad Demetriadem Virginem—ad Eustochium virginem de virginitate servanda—ad Asellam de fictis amicitis—Libri II. adv. Jovinianum—Ep. 2. ad Pammachium—Liber contra Helvidium de virginitate B. Mariæ—Ep. ad Heliodorum Monachum—Liber ad Nepotianum—Ep. ad Rusticum Monachum—ad Paulam de morte Blesillæ—ad Heliodorum Episcopum—Epitaphium Nepotiani presbyteri—ad Pammachium de subita peregrinatione Paulinæ—ad Oceanum—Ep. Damasi Papæ ad Hieron. de 5 quæstionibus in Genesi—Rescript. Hieronymi—Tractatus in Cantic. Canticorum ex Origene translatus—Ep. ad Tranquillum, quomodo Origenes sit legendus—Ep. 2 ad Damasum de Seraphyn—Damasi Ep. ad Hieron. de 'Osanna'—Rescriptum Hieronymi ad Damasum—2 Ep. Augustin. ad Hieron.—2 Ep. Hieron. ad Augustin.—2 Ep. Augustin. ad Hieron.—Rescriptum Hieronymi—2 Ep. Augustin. ad Hieron.—2 Rescripta—Ep. Augustin. ad Hieron.—Ep. Hieron. ad Marcellinam et Anapsychiam—Ep. 2 Augustin. ad Hieron.—3 Ep. Hieron. ad Augustin.—ad Alypium et Augustin.—Explanatio Fidei S. Hieronymi ad Alyp. et Augustin. missa—Ep. Pammachii et Oceani ad Hieron.—Rescriptum Hieron.—Ep. Epiphani, Cypri missa ad Johannem Constantinop. translata a S. Hieronymo—Ep. Hieronymi ad Pammachium de optimo genere interpretandi—(a) Tractatus de Libris *περὶ ἀρχῶν* Origenis—ubi ea quæ sunt adversus Fidem Catholicam, pandit—Ep. ad Demetriadem virginem—

Folio, MS. paper, well written, and in good condition.

(a) is said to be by Ruffinus—not by Jerome.

17. S. ANSELMI TRACTATUS XVI. viz.

1. 2. CUR DEUS HOMO, lib. 2. adv. Gentes.
3. PROSOLOGION.
4. DE CASU DIABOLI.
5. DE VERITATE.
6. DE LIBERO ARBITRIO.
7. DE CONCEPTU VIRGINALI ET ORIG. PECCATO.
8. EP. AD WALERANNUM EPISCOPUM DE AZYMI ET FERMENTATI SACRIFICIO.
9. DE SACRAMENTIS ECCLESIE AD EUNDEM.
10. DE CONCORDIA PRÆSCIENTIÆ DEI, PRÆDESTINATIONIS, ET GRATIÆ CUM LIB. ARBITRIO.
11. DE GRATIA ET LIB. ARBITRIO.
12. DE PROCESSIONE S. SPIRITUS.
13. DE GRAMMATICO.
14. DE INCARNATIONE VERBI.
15. MONOLOGION, in 80 chapters.
16. DE SIMILITUDINIBUS.

S. ATHANASII LIBER DE FIDE ET SPIRITU SANCTO, 8 books.

BOECIUS DE TRINITATE.

EJUSDEM LIBER DE BONO AD JOHANNEM DIACONUM.

EJUSDEM LIBER DE DUABUS NATURIS IN UNA PERSONA CHRISTI ad eundem.

RABANUS MAURUS (rectius *Paschasius*) DE CORPORE ET SANGUINE CHRISTI, c^o. 67, mutilus in fine.

Folio, MS. vellum. Anselm is in a smaller hand. The last treatise is much injured.

(1) All the above are genuine works of S. Anselm, except the 16th, of which Cave says 'Non Anselmi sed Eadmeri est.' Eadmer was the pupil of Anselm, and a monk of Canterbury: floruit 1121. There are similar MSS. C. C. C. Libr. *Nasmith's Cat.* 155, and 154.

(2) There is by S. Athanasius a genuine treatise 'de Trinitate et Sp. Sancto,' which exists only in Latin, but I suspect this is the treatise mentioned by Cave as 'De Sancta Trinitate, lib. 8.' "Latine, et omni dubio procul scriptoris Latini opus; Vigilio Tapsenai (484) asserit Chiffletius qui proinde inter Vigili operum ei locum dedit: et cum eo consentiunt Sirmondus, Labbæus, alique. Idacio Claro (385) in Hispania Episcopo tribuunt nuperi Editores."

(3) (4) (5) are all genuine productions of Boethius.

(6) *Rabanus Maurus*, a Frenchman, born in 785, a disciple of Alcuin—Abbas Fuldensis in 822, Archbishop of Mentz in 847, died 856, "inter sæculi sui doctrina claros facile princeps," Cave, H. L. The work however here mentioned is not his, but that of *Paschasius Radbertus*. See *Usher, Biblioth. Theol.* MS. p. 129. Cave, and see also the 'Answer to the Jesuit.' Paschasius was the author of new opinions on the Eucharist. *Mabillon* found in the *Codex Gemblacensis*, an answer to Paschasius, which he thinks to be a lost work of Rabanus, the 'Epistola ad Egilonem abbatem Fuldensem.' In this Epistle, Rabanus, or the author, whoever he may be, contends for the two following propositions:

"Corpus Eucharisticum non esse prorsus idem quod natum ex virgine.

"Christum non toties pati quoties missarum solemnia celebrantur."

Paschasius was Abbot of Corbey in 844, died in 851. *Bellarminus De Script. Eccles.* p. 226, says, "Primus auctor qui serie et copiose scripsit de veritate corporis et sanguinis Domini in Eucharistia." Cave however notes that many things in this treatise of Paschasius disagree materially with the Romish doctrine of the Eucharist, especially c^o. 3, 4, 15, to which he says Sirmondus has been obliged to apply "σὸφὰ quædam φάρμακα." Cave mentions this MS. in the Library of S. John's Coll. as attributing the treatise wrongly to Rabanus Maurus.

18. ARNULPHI AURELIANI GLOSSULÆ IN LUCANUM DE BELLIS.

Small folio, MS. vellum, in poor condition, wooden binding. T. C. S.

"Allegantur in Statium et Britonem a Barthio Arnolphi Aurelianensis scholia MSta in Biblioth. Gudiana." *Fabricius, Bibl. Lat.* Vol. 1, p. 381, note, Hamburg, Ed. 1721. This is the only notice I can find of the work or its author.

19. (1) IO. YPERMANNI MEDICINA PRACTICA.

(2) IO. LANFRANC MEDICINA PRACTICA.

A dirty German MS. on paper, 4to. bound in wood. T. C. S.

(1) Of this individual I can find no mention any where. His work is not noticed in the *Bibliotheca Medica* of *Lipenius*. Probably no one will care to investigate the matter.

(2) I. Lanfranc was a physician and surgeon at Milan at the end of the 13th cent. He was exiled by one of the contending parties in the contests of the Guelph and Ghibelline factions. In 1295 he fixed himself at Paris, and was in great reputation. He founded the surgical College of St Côme. This German translation is by *Otho Brunfels*, and was published at Frankfort 1566. See *Biogr. Univ.*

20. JANUENSIS SERMONES DOMINICALES TOTIUS ANNI, ET DE FESTIS PRÆCIPUIS.

4to. MS. partly vellum, partly paper, old vellum binding. T. C. S.

Jacobus de Viragine, or *de Voragine*, general of the Dominicans and Archbishop of Genoa, thence called Januensis, Cl. 1290. "Imperatoris partibus favisse dicitur, unde cum die cinerum Bonifacius VIII. sententiam illam pro more in eum ad pedes suos provolutum proferre debuisset '*Cinix es et in cineres reverteris*' coniectis in cineribus oculis, hæc ei dixiss effertur. *Gibellinus es et cum Gibellinis tuis ad nihilum reverteris*." He was, "vir in Deum devotus, in pauperes munificus, pius magis quam doctus—sed in rebus historicis nimium credulus." *Cave, H. L.*

He is said to have translated the Bible into Italian, but this statement is controverted by *Le Long* and *Fontanini*. *M^r Crie's Ref. in Italy*, p. 52. *Cave* mentions by him "Sermones pulcherrimi de tempore per totum anni circulum"—and "Sermones de Sanctis per anni totius orbitam."

Some have confounded him with *Johannes Januensis de Balbi* says *Fabricius*, and *Mansi* immediately proceeds to attribute these Sermons to the latter instead of the former—but I think he is wrong—for neither *Fabricius* nor *Cave* mention any such production by John de Balbi.

John Balbi is mentioned by *Hallam, Litt. of Europe*, Vol. 1. p. 107. *Senebier* says that Januensis also means 'of Geneva,' but I do not find that *Fabricius* recognizes this meaning. It is usually taken to mean 'of Genoa.' See *Senebier, Cat. MStorum, Geneva*, p. 59.

Bishop Jewel had no high opinion of him. See the place quoted. F. 7.

21. SERMONARIUM PRÆCIPUE S. AMBROSII ET S. AUGUSTINI.

Small folio, MS. vellum, well written, bound in wood. T. C. S.

There is an index to the contents at the beginning of the work. The following is a more detailed one, and will shew what the contents of such books (which are very common) usually are.

Dominicâ 1 ^a in adventu.	1	Sermon by S. Ambrose.	4	by S. Augustin.
..... 2 ^a	1	.....	1	.....
..... 3 ^a	1	.....	1	.....
..... 4 ^a	1	.....	2	.....

Prophetia Sibyllæ de Adventu Domini Ex Augustini libro de Civ. Dei.

Sermo S. Augustini de ortu Domini Salvatoris.

De Nativitate Domini. 3 Sermons by S. Ambrose. 1 by S. Gregory Nazianz. 13 by S. Augustin.

S. Augustinus—de Consonantia Evangelistarum in generationibus domini nostri I. C.

De Nativitate. 1 Sermon by Fulgentius. 6 by Maximus. 1 by Isidorus.

In natali Sti Stephani. 1 Sermon by Fulgentius. 7 by S. Augustin.
 Miracula Sti Stephani ex libro S. Augustin. de Civitate Dei.
 In natali S. Johann. Evang. lectiones ex historia ecclesiastica.
 In natali Sanctorum Innocentum id. id.
 In circumcissione Domini. 1 Sermon by S. Ambrose. 1 by Maximus.
 1 by S. Augustin. 1 by Origen.
 De Epiphania. 10 by S. Augustin. 9 by S. Ambrose. 8 by Maximus.
 1 by Fulgentius. 1 by Gregory Nazianzen.
 In natali sanctorum martyrum Fabiani et Sebastiani. 2 Sermons by
 S. Augustin.
 In natali Stæ Agnetis. 2 by S. Ambrose.
 In natali Sti Fructuosi Episcopi, Augurii et Eulogii diaconorum, et
 S. Agnetis Virg. a Sermon by S. Augustin.
 In natali Sti Vincentii. 2 Sermons by S. Augustin. 1 by Pope Leo.
 In conversione Sti Pauli. 1 Sermon by S. Augustin.
 Extr. ex Epistola beati Paulini Episcopi ad S. Augustin. in purificatione
 B. V. et Responsio Augustini.
 In cathedra S. Petri. 2 Sermons by S. Augustin. 1 by S. Ambrose.
 Septuagesima, a Sermon by Johannes Episcopus.
 Sexagesima, a Sermon by id. id.
 Quinquag. a Sermon by S. Augustin and one by Maximus.
 Dominica 1^a in Quadrag. 1 by S. Ambrose. 1 by S. Augustin. 2 by
 S. Ambrose. 1 by Maximus. 1 by S. Ambrose, and 1 by Maximus (for
 the whole week.)
 First week in Lent. Homilia beati Hieronymi ad Damasum. Sermons
 in the following order—Ambrose—Maximus—Ambrose—Maximus—Ambrose
 —Maximus—Pope Leo, de transfiguratione—S. Augustin.
 Dominica 2^a. Sermons—S. Augustin—S. Ambrose. 2 by S. Jerome. 6 by
 S. Augustin.
 Dominica 3^a. Sermons—3 by S. Augustin. 4 by S. Ambrose.
 Dominica 4^a. Sermons—1 by S. Augustin. 2 by S. Ambrose. 1 by S. Au-
 gustin. 3 by S. Ambrose.
 Dominica 5^a. Sermons—1 by S. Augustin. 3 by S. Ambrose. 1 by Johannes
 Episcopus. 1 by S. Augustin. 1 by S. Ambrose. 1 by S. Augustin.
 In Cena Domini. 3 by S. Ambrose.
 In Parasceue. 1 by S. Augustin. 1 by Johannes Episc.
 In Sabbato—de vigiliis paschæ. 3 by S. Ambrose. 5 by S. Augustin.
 Three Sermons by S. Augustin de Sacramentis.
 Two Sermons by S. Augustin de Sacramento Infantum.

22. **BEDÆ VENERABILIS PRESBYTERI, DE RATIONIBUS TEMPORUM, c^a. 72.**
EJUSDEM LIBER DE COMPOTO (sic) LUNÆ.
EJUSDEM EPIST. AD VICTEUM PRESB. DE ÆQUINOCTIO.
ALBERICUS DE COMPOTO LUNÆ, c^a. 38.
TABULÆ CALENDARIÆ.

4to. MS. vellum, well bound in Russia, beautifully written. 'Ex dono G. Smith.'

"Hic est lib. S. Marie de Rading. quē qui celavīt et fraudem de eo fecīt. anathā sit." This, I think, must be S. Marie de Raveningham, in Norfolk, which had a college built by John de Norwych, in the reign of Edw. III. to the honor of S. Mary and S. Andrew, for a master and eight priests. *Tanner, Not. Mon.* p. 159.

Some monkish rhymes at the end:

"Cum bene pugnāris, et vincere cuncta putāris,
"Quod magis infestat, vincenda superbia restat."

The two first works of Bede are genuine and in print. The third is also genuine and in print. It is about the time of Easter; "juxta anatolium Ægyptium apud Euseb." Fabricius says it is addressed "ad Wichredum," which is probably only the Saxon form of the name here given, see I. 15. There was a passage in some copies of this epistle which brought forward an example from A.D. 776, which induced Baronius to suppose that Bede must have lived till then, whereas he died in 735, according to the most probable opinion. Usher thought the work spurious. But Mabillon found an old MS. copy which does not contain the reference "in bibliotheca Laubiensi," whence he concludes that it was added by a later hand. The passage is therefore left out in the Paris edition of 1681, 4to. In some MSS. the work is attributed to one 'Philippus presbyter,' but improbably so. 'Petavius, Ep. p. 157.' *Cave* and *Fabricius*.

I cannot find the passage in question in the MS. but the references are not sufficiently clear to authorize a positive assertion.

Albericus. I am in doubt to which of the two following persons of that name, this tract should most probably be referred.

Albericus Casinensis. A Monk and Cardinal who flourished 1057, and was appointed by Gregory VII. to dispute against Berengarius in the Roman Synod, 1079. Among his works mentioned by *Peter Diaconus de viris illustribus*, c. 21, is one "*De Astronomia*." *Cave*, H. L. *Fabricius* does not mention this by name, but refers to *Peter Diaconus*.

Albericus Trium Fontium. Not 'in Gallia' as *Cave* says, but in Catalonia, a monastery founded 1117. of which *Albericus* was a Monk, 'ord. Cisterciensis.' *Cave* only mentions by him an historical *Chronicon*, which he brought down to his own time, 1241; but *Fabricius* adds "Diligentem in eclipsibus annotandis observavit Chiffetius de Anastasi Childerici, p. 25." See also, *Oudin. de S. E.* Tom. 3, p. 182. The latter seems the least likely, I think.

In the *Catalog. MSS. Angliæ et Hiberniæ*, Vol. 2, p. 199, N°. 6474. The same work is mentioned in the Library of Charles Theyer, in the county of Gloucester.

B.

1. RICHARD ROLLE, HERMIT OF HAMPOLE:

- (1) DE INCENDIO AMORIS DIVINI.
- (2) MELOS CONTEMPLATIVORUM.
- (3) DE JUSTE JUDICANDO ET RECTE DISCERNENDO.

Small folio, MS. vellum, beautifully illuminated. T. C. S. In old wooden binding. At the end the arms of the priory of silver, a fesse chequy vert and of the field.

Hermit of Hampole, or *Ricardus de Ampullis*, or *Ric. Pampolitanus*, patria Eboracensis, theologiæ doctor, ordinis S. Augustini Eremita prope cœnobium sanctimonialium Hampolense, quatuor milliaribus a Doncastro in agro Eboracensi dissitum, vitam egit eremiticam. Claruit 1340. Obiit 1349. Habetur MS. in bibliotheca Cottoniana officium S. Ricardi Hampolæ eremitæ in quo de vita et miraculis ejus agitur. *H. Wharton, Add. to Cave, H. L.*

(1) Is published in the *Bibliotheca Patrum*, Vol. 26, p. 609.

(2) *Leland* mentions *Script. Brittan.* p. 348, c. 372—as in the Library of the Carmelite Monastery, London—carmen rhythmicum nomine Meli—which is probably the same as this.

(3) I cannot find mentioned any where, not even in *Pitseus*, who gives a very long catalogue of his works. Vide *Pitseus, Rel. Hist. de Rebus Anglicis*, p. 465, and *Oudin*, Tom. 3, p. 927.

2. (1) ÆGIDII ROMANI COMPENDIUM THEOLOGICÆ VERITATIS, lib. 7.

(2) SPECULUM HUMILITATIS, only a few pages.

4to. MS. vellum, well bound. T. C. S.

Ægidius Romanus, v. supra, in A. 12. Archbishop *Usher*, Index to Answer to the Jesuit, says it is the same work that has been attributed to *Cardinal Bonaventura* and to *Albertus Magnus*. It is preceded by two tables of contents, one alphabetical, the other by chapters. It seems to be a summary of the opinions of S. Thomas Aquinas, “super omnes Libros S. Thomæ de vtab (veritatibus?) Theologicis. The following are the titles of the seven books. 1^a. de natura propria divinitatis. 2^a. de operibus conditoris. 3^a. de corruptela peccati. 4^a. de humanitate Christi. 5^a. de suscitatione gratiarum. 6^a. de virtute sacramentorum. 7^a. de ultimis temporibus et de pœnis malorum ac præmiis beatorum. In *C. C. C. Library, Nasmith's Cat.* 64.

(2) This is also mentioned in Appendix to *Cat. MS. in Cathedral Church of Durham*. *Surtees' publications*, 1838, 1. p. 146.

3. PETRI DE CRESCENTIIS LIBER RURALIUM COMMODORUM, ad honorem Dei omnipotentis et serenissimi Regis Caroli compilatus.

4to. MS. vellum, well bound.

Pietro Crescensi, Philosophus et Medicus Bononiensis (Bologna) Cl. 1280. “This very curious treatise exhibits the full details of Italian husbandry about 1300.” *Hallam, Middle Ages*, c. 9, part 2.

It is dedicated to Charles II. King of Jerusalem and Sicily. See also *Fabricius, Bibl. M. et Inf. Lat. B. 3*, p. 433. Ed. Mansi.

4. PETRI COMESTORIS HISTORIA SCHOLASTICA.

4to. MS. vellum. A sacred history from the Creation to the end of the Acts of the Apostles. It has been published in several editions—is dedicated to Gulielmus Archiep. Senonensis.

Peter Comestor, or *Manducator* (Mangeur, in Fr.) a Frenchman, Chancellor of the University of Paris; he afterwards retired to the cloister of S. Victor, where he died 1178. *Trithemius* gives the following reason for his name, "quod Scripturarum auctoritates in suis sermonibus et opusculis crebrius allegando quasi in ventrem memoriæ manducarit." Of this work *Rich. Simon*, *Tom. II. Histoire Critique du N. T.* p. 320, says "Il n'y avoit rien en ce tems là de plus grand ni de plus estimé pour l'Ecriture Sainte, que le Pierre Comestor qui a été traduit dans plusieurs langues de l'Europe. On ne lisoit la Bible que dans la manière qu'elle étoit dans ce compilateur avec ses gloses. Cet usage a duré très longtems en France." *Fabricius*, *Ed. Mansi*. It was translated into French by *Guiart du Moulin*, a canon of Aire. *Warton*, *Eng. Poetry*, Vol. 2. p. 108.

In the *MS. Notes on Cave*, in Lambeth Library, "De eo, memoratu dignum est, quod refert *Gyraldus Cambryensis* ipsius discipulus—in *Gemma Ecclesiastica* (quæ hodie MS. in Biblioth. Lambeth. servatur) 2. 6. his verbis: Hoc autem magistrum Petrum Comestorem in audientia totius scholæ suæ quæ tot et tantis viris literatissimis referta fuit dicentem audiui—quod nunquam hostis ille antiquus in aliquo articulo adeo Ecclesiam Dei circumvenit, sicut in voti illius (sc. continentiæ sacerdotum) emissionem."

Here is his Epitaph from a MS. in the King's Library (*Casley's Cat.*)

"Petrus eram, quem Petra tegit, dictusque Comestor:
 "Nunc comedor. Docui vivus: nunc cesso docere
 "Mortuus: ut dicat, qui me videt incineratum
 "Quod sumus, iste fuit: erimus quandoque quod hic est."

5. Has been removed to I. 13.

6. THE BIBLE IN ENGLISH METRE.

MS. paper, 4to. well bound, in good order.

At the end of the Gospel History is written:

Explicit Temporale in Anglias P Pole (a fish.) (Qu. Hampole?)

Afterwards comes a metrical instruction about fasts and festivals; ending with

(A fish) Pole is faire.

On comparing the MS. with the extract in *Wharton's Hist. of Eng. Poetry*, from the Vernon MS. of the Bodleian, called '*Sowthele*,' the two are widely different. Richard of Hampole is said to have translated several parts of the Bible into Engl. metre.

7. RICHARD HAMPOLE'S "PRICKE OF CONSCIENCE." Engl. metre.

4to. MS. paper. T. O. S.

There is an account of this book and specimens in *Wharton's Hist. of Eng. Poetry*, Vol. I. p. 256. He says: "It is the commonest MS. in our Libraries." He thinks it a very poor performance and prophesies he shall be its last transcriber.

In the *Addenda to Cave's H. L.* there is this account of it: Opus in 7 partes divisum. 1^a agit de natura humana. 2^a de mundo. 3^a de morte. 4^a de purgatorio. 5^a de die judicii. 6^a de pœnis inferni. 7^a de gaudiis cœli.

In the *British Critic*, No. 61, p. 23, is a short notice of the controversy as to the author of this poem. It appears to have been ascribed to John de Wageby, and to Robert Grossete. There are two versions of the poem, differing in language and metre. The following is extracted from appendix to *Pegg's Life of Grossete* in the Catalogue of his works:

"Stimulus Conscientiæ (rythmis Antiquis Angl.) lib. vii. The might of the Fader of Hevene. Hoc opus quod vulgo Ricardo Hampolo ascribitur, dicunt MS. Bibl. Bodl. Laud. K. 65, et G. 21. ut etiam MS. Digby 14. Rob. Lincoln deberi. Tanner Biblioth. The author of the Preface to the Book De Cessatione Legalium, when he says the bishop wrote verse, patrio Sermone, must mean this work, though the authority is doubtful. The MSS. of which, there are I think four in the Bodleian, vary so much that I am of opinion there were two metrical versions in English of Hampole's Latin Prose, and that Hampole was not author of either; since, as Mr Wharton observes, it is not likely he should translate his own work. However the poem called the Pricke of Conscience is but a translation, and if Hampole, who died in 1348, composed the original, the translation could not be by our bishop: on the contrary, Mr Wharton, with good reason refers the two versions to the reign of Edward III." Pegg, p. 287.

Mr Guest, Hist. of Eng. Rythms, Vol. 2. p. 418, considers the second translation to be by Thos. Ascheburne, a Carmelite, of Northampton.

8. MAGISTRI PETRI CANTORIS PARISIENSIS VERBUM ABBREVIATUM.
4to. MS. vell. old wooden binding. T. C. S.

In the beginning the name of "Alex. de Hospreng."

Petrus Pictaviensis, Canonicus S. Victoris et Theologiæ Scholæ Rector, *Cantorque*, Parisiensis, sua ætate egregius vitæ ac scientiæ clarus, denique Episcopatum Tornacensem (*Tours*) fugiens, in cœnobio quod Longus pons dicitur, ord. Cisterc. in diœcesi Suessionensi (*Soissons*) diem obiit 1197. Ex ejus lucubratione vidit lucem, Summa de sugillatione vitiorum et commendatione virtutum, quæ *Verbum abbreviatum* etiam solet nuncupari, quia incipit a verbis Rom. 9. 28. Verbum abbreviatum faciet Dominus super terram, (in 128 ch.) *Fabricius*.

It must not be confounded with the *Verbum abbreviatum* of *Peter de Alliaco*, 1350, which is a commentary on the Psalms.

9. LEGENDA, metro Gallico.
VITÆ ET MARTYRIA APOSTOLORUM. Gallice.
DE VIRTUTIBUS ET VITIIS. Gallice.
4to. MS. vellum, handsomely illuminated.

At the end, "Ce livre compila et fist uns freres de l'ordre des prescheurs a la requeste dou roi de France Phelippe en l'an de l'incarnation Ihu Christ. 1279. Deo gratias."

This is King Philip III. The last treatise is a collection of stories from different parts of Scripture, mixed with moral essays and legends. Among others, that of the Twelve Apostles forming the Creed. It is mentioned also with the same subscription as above, as forming part of a MS. in the

King's Library. *Casley Cat. King's Library*, 19, c. 2. 1—6. It is not an uncommon kind of MS. the inscription being also at the foot of many other French MS. with sometimes a variation. See *Senebier Cat. Bibl. Genève*, p. 404. See also *Warton's Hist. of Eng. Poetry*, Vol. 2. p. 109.

10. PSALMI ET ALIA ECCLESIASTICA CANTICA cum glossa interlin. et ordin.

4to. MS. vell. well bound. "Ex dono Jeremiah Holt, 1634."

11. PETRI LOMBARDI SENTENTiarUM LIBRI IV.

4to. MS. vellum, illuminated, bound and in good condition.

Peter Lombard was Archbishop of Paris in 1159. There is a dispute whether he composed his Book of Sentences out of one on the same subject by *Bandinus* "obscurus et ignotus quidam theologus," says *Cave*. He refers to *Thomasius de Plagio Literario* § 493—§ 502. *Fabricius*, however, says *B. XV.* "tamen plagio ideo neutiquam arguendus mihi videtur, precipue cum de Bandino non est adeo exploratum, num ante Lombardum scripserit, sed epitomen potius quendam sententiarum Lombardi referre potest videri." *Biblioth. Med. et Inf. Latinitatis*.

This celebrated work has been commented upon by authors innumerable. The titles of the four books are—De Mysterio Trinitatis—De Creatione—De Incarnatione—De Sacramentis. They consist of extracts from the Fathers and digested "methodo scholastica." It is probable that he was much assisted by the works of *Johannes Damascenus*, which had then been lately translated from the Greek. *Erasmus*, on Matt. 1. 19, speaks of our author in commendatory terms.

12. JOHANNES GOWER, CONFESSIO AMANTIS, in Eng. metre.

Large 4to. MS. vellum. T. C. S. In old wooden binding.

There is the usual account in Latin at the end of the MS. of Gower's works, (See *Ellis's Specimens of Eng. Poetry*, Vol. 1. pp. 172, 173,) legibly written, and not appearing to vary much from the one he has given. I need only remark that the work usually called "speculum meditantis" is here called "speculum hominis." For the information of those who do not care to search further, it may as well be noticed, that there are three recorded works of Gower: "*Speculum hominis*" in French metre—"Vox clamantis," in Latin Elegiacs, giving an account of the insurrection of the serfs in Richard II's time—and the "*Confessio Amantis*."

13. GREGORII MAGNI HOMILIE IN EZECHIELEM, LIBR. II.

4to. MS. vellum, in old wooden binding, good condition. D. D. Jeremiah Holt.

Pope Gregory the Great ascended the papal chair in 590. The work here mentioned was according to *Cave*, written about 595, nine years before his death.

14. (1) INTRODUCTIO DE CONFessione—DE MODO INQUIRENDI DE FIDE CATHOLICA—DE 10 PRÆCEPTIS ET 7 PECCATIS—DE OMISSIONIBUS—MODUS CONFITENDI—PÆNÆ SEU PÆNITENTIÆ INJUNCTÆ—IN-

DULGENTIÆ SEU REMISSIONES—MODUS ABSOLVENDI—CASUS—
PRIMA CHARTA—CHARTA DE FORESTA—MAGNA CHARTA—
INSTRUCTIONES DE CONFESSIONE.

- (2) ARISTOTELIS SECRETA SECRETORUM.
- (3) DE PERSEVERANTIA, CONTRA INCONSTANTES POTENTES ET SAPI-
ENTES HUIUS MUNDI.

Small 4to. MS. vellum, mutilus in Fine, bound in old wood covers.
T. C. S.

(1) This is called in the MS. "*Prima pars oculi sacerdotis.*" I have given the contents as they seem of rather a heterogeneous nature; in D. 18, the "*prima pars*" agrees with this. D. 18 contains the whole of the work. I therefore refer to that place for an account of its author, &c.

(2) The full title is "*Aristotelis liber moralium ad Alexandrum, vocatus de regimine principum* (or) *dominorum seu de Secretis Secretorum,*" no account of it is given by Fabricius; except a very short one in the *Biblioth. Græc.* Lib. 3. c. vi. 37, where he says it is spurious, and refers to two or three authors who have mentioned it. "*Liber dedicatur Guidoni de Valencia civitatis Tripolis Episcopo per Philippum clericum, qui eum de Arabico Latinum fecit.*" *Nasmith, Cat. of C. C. C. Libr.* 407.

"For the scientific part of his work (*confessio Amantis*) Gower was probably indebted to a spurious work of Aristotle, called *Secretum Secretorum.*" *Ellis Specimens*, Vol. 1. p. 178.; See also *Warton's Hist. of Eng. Poetry*, Vol. 2. pp. 7, 8, where he adds concerning it, "A work treated as genuine and explained with a learned gloss by Roger Bacon, and of the highest reputation in Gower's age, as it was transcribed and illustrated with a commentary for the use of King Edward the III. by his chaplain Walter de Millemete, prebendary of the Collegiate Church of Glaseney, in Cornwall. It is cited by Bradwardine in his work *De Causa Dei.*"

(3) This is mentioned by W. Crashawe in his note in the MS., as "*Epitome Libri Innocent. III. de miseria humane conditionis*"—but on comparing the two I cannot see the least point of resemblance. It begins thus—"Anselmus, in Civitate roma regnavit prudens...." It contains 37 chapters.

15. (1) RECEIPTS AND MEDICINES. Eng. and Lat.
- (2) AN HERBAL. Eng.
- (3) HIPPOCRATES. 1 book. Eng.
- (4) ANTIDOTARIUM NICHOLAI. Anglice—cum Calendario.
- (5) TRACTATUS HERBARUM. Lat.

Small 4to. MS. 1. Vellum and paper. 2, 3. Paper. 4, 5. Vellum.
The last two having illuminated capitals—in good condition. "*Ex dono Magistri Gent ecclesie Burbrooke in Essexia Rectoris—huius Collegii nuper alumnus.*"

(4) In C. C. C. Library, 424, 11. *Nasmith's Catalogue*, "*A Treatise of Medicine or Dispensatory, by Nycolas.*"

Nicholas Hostreshamus, 1443, medicus celeberrimus. Among his works is given "*Antidotarium. Librum unum, qui sic incipit Ego Nicholaus rogatus a quibusdam*" as this does. *Pitæus, Rel. Hist. de Rebus Angl. in anno 1443.*

16. FRIER DANIEL HIS THREE BOOKES OF PHISICKE.

4to. MS. paper, in English, with old wood binding. T. C. S.

Henricus Daniel, ordinis Prædicatorum S. Dominici, monachus Anglus Vir in omni sæculari scientia bene versatus, in Philosophia autem naturali et arte medica insigniter peritus—Scripsit "Manipulum Florum, Lib. 1, and "De Judiciis Urinarum," Lib. 1. CL 1379. *Pitæus*, p. 521.

There is the same MS. in the Bodleian, 3605. *Cat. MS. Angl. et Hibern.* "Englished by himself," says the Catalogue.

17. LUCERNA CONSCIENTIÆ.

SPECULUM FIDEI ET RELIGIONIS CHRISTIANÆ.

HUGONIS DE S. VICTOR—SPECULUM ECCLESIAE.

..... DE OFFICIIS ECCLESIASTICIS.

..... DE DIE DOMINICO.

..... DE DECEM PRÆCEPTIS.

BONAVENTURA DE 10 MANDATIS.

BERNARDI SYLVESTRIS EPISTOLA.

DE 7 CAPITALIBUS VITIIS EX EDIT. B. BERNARDI.

4to. MS. vellum, in old wooden binding, poor condition. T. C. S.

The vellum only extends to the three first treatises, which are well written; the rest on paper and badly written, but apparently by the same hand. Of the *Lucerna Conscientiæ* I cannot find any notice. The second tract is one of which the title is very common, but the contents various. I cannot, on comparing it with several of the same kind, discover any resemblance but that which the subject itself suggests, and I conclude therefore that no author can now be assigned to it.

(3) *Hugo de St Victor*, descended of an illustrious Saxon family, according to Fabricius, though there has been a good deal of doubt as to his origin—some making him a Fleming, others a Frenchman, and a Parisian. Was a regular Canon of St Victor, the monastery of Augustine monks at Paris. He died in 1140 or 1142, about 44 years of age. On comparing the treatises here ascribed to him, with the edition of his works, Venice, 1575, they appear to be *extracts* only, agreeing verbally here and there, but abridged in parts.

(7) *Cardinal Bonaventura*, the 'Doctor Seraphicus' of the Schoolmen—an Italian, born in 1221, General of the Franciscans, 1256, Cardinal in 1274, died the same year. Among his works is a treatise '*de 10 præceptis*,' on comparing with ed. Moguntia, 1609, it is like the former ones, rather abridged.

(8) *Bernardus Sylvester*, non diversus a *Bernardo Carnotensi*, (Bishop of Chartres,) ob'. ann. 1180, 'perfectissimus inter Platonicos sæculi nostri' says Johannes Sarisberiensis. This epistle is addressed 'ad Raymundum Castri Ambrosii, de modo rei familiaris utilius gubernandæ,' is found in S. Bernard's works. Ed. Paris, 1586.

(9) There is no such tract as this by S. Bernard. It is most probably an extract from his works.

18. PSALTERIUM TRIPARTITUM.—GALLICUM.—ROMANUM.—HEBRÆUM.
CUM CANTICIS.

MS. vellum, 4to. T. C. S. Mutilus in fine.

With curious drawings at the beginning—at the commencement of the Psalter. There is a preface consisting of Epistles of St Jerome and St Augustine, with extracts from their works relating to the Psalms. Arranged in three columns, *all in Latin*. It gives the Vulgate, another reading which is that called *Gallicum*, I suppose, and a third which differs a good deal from both, called *Hebræum*, which arrangement is found in several MS. Psalters. There is one in Trin. Coll. Library, well written, and in good preservation. The Canticles are as follows. 1. Of David after slaying Goliath. 2. Of Isaiah. 3. Of Hezekiah. 4. Of Hannah. 5. Of Moses. 6. Of Abacuc. 7. Of Moses. 8. Benedicite, omnia opera. 9. Magnificat. 10. Nunc dimittis. 11. Gloria in Excelsis. 12. Te Deum. Then the 3 Creeds, a Litany, and several prayers.

19. TRACTATUS ASTRONOMICI, PER RICH. ABBATEM DE ST ALBANO—
ET LUDOVICUM CAERLION. SCRIPT. CIRC. ANN. 1482.

Small folio, MS. vellum, old wooden binding, with Tables of Eclipses, &c.

Richard Wallingford, 28th Abbot of St Alban's; died in 1335. "He made great proficiency at Oxford in the new studies then become reputable, and excelled, as Leland writes, in arithmetic, geometry and astronomy. *History of S. Alban's Abbey*, p. 230.

Ludovicus Caerlion was at Oxford and Cambridge. When young he applied to mathematics and astrology, then to medicine, and finally to theology. By some he is said to have been Bishop of Hereford; ob. 1369. *Pitæus*, who quotes his treatise on astronomy as in Lord Lumley's Library.

There is a later copy of this work of Ludov. Caerlion. He was imprisoned in the tower by Rich. III. and lost his MS., he then composed another differing slightly from this. *Casley, King's Library*, 12. G. I.

20. (1) CALENDARIUM.

(2) ISIDORUS JUNIOR DE DIFFERENTIIS.

(3) HOMILIÆ VARIE.

(4) GESTA SALVATORIS, OR ACTA PILATI, 8 folios. VARIA, viz.

Prædicatio communis omnibus populis—Sermo Publicus—Sermo S. Aug. de Ebrietate—Sermo communis de criminalibus peccatis—Extracts from Augustin. Isidorus, Rabanus, Gregorius, Arnobius, Effrem, Beda, Servius, Maximus, Celestinus, (1 folio and $\frac{1}{2}$)—Homelia Augustini—Sermo de Pœnitentia contra quosdam in divina pagina titubantes et plane contra claves ecclesiæ prædicantes—De filiis sacerdotum et de aliis ex lapsu carnis generatis—De Ecclesia et Monasterio quid sit—De Pœnitentia—Versus de avaritia—Proverbia Patrum: viz. Isidorus, Beda, Sixtus, Gregorius, Augustinus, Seneca, Hieronimus, Laurentius, Maximus, Albinus, Prosper, Cesarius, Salvius, Johannes, Dionysius Areopagita, Celestinus, Ciprianus, Solomon, Ambrosius, Paulus, Jeremias, Hilarius.

(5) EXCERPTA EX GREGORII EPISTOLA AD SECUNDINUM.

De Jejunio quatuor temporum—Sermo de decimis—De Predicatione et Fide—De Episcoporum et Presbyterorum ordine—De Antechristo, latine; (at the side, in a later writing, is the picture of a bear dressed as a mendicant friar, and underneath in English, 'Of Antechriste and his Signes')—Sermo S. Gregorii de potestate ligandi et solvendi—Sermo contra iniquos iudices et falsos testes—Exortatio ad Plebem—De Vitandis peccatis et de iudicio futuro—Sermo S. Augustini de die iudicii—De resurrectione mortuorum—Sermo—Sermo in Dedicatione—De hoc quod omnes homines dicuntur fures—6 Sermones de Ecclesia, de Tenacitate, de Rapina, de Sacrificio, de ultione Rapinæ, de ultione sacrilegii—5 Sermones ad Sacerdotes—Sermo S. Augustini de periculo Sacerdotis—Sermo ad Sacerdotes—Gregorius Johanni Constant. Episcopo de Superbia—4 Sermones ad Sacerdotes—Sermo ad Pœnitentes—ad reddendas Decimas Sermo S. Augustini—3 Sermones ad Contemplativos.—

(6) LIBER XLVI SCINTILLARUM.

Prologus Psalterii Beati Hieronymi—8 Psalms—Oratio Sti Augustini dicantem angelo—Oratio ad Dominum—Oratio quamdiu sacerdos sacrat Eucharistiam—Oratio ad Dominum patrem omnipotentem—Oratio ad S. Mariam—2 Orationes ad Dominum—Oratio metrica—Oratio ad Deum.

(7) SENECA DE INSTITUTIONE MORUM (2 pages only.)

MS. folio, vellum, in old wooden binding, and not in good condition. T. C. S.

(1) The full title is as follows. "*Hic snt. oms. tmini. septuagesime: XLme. Pasche. Rogationū. Ascensiois dni. Pentecostes. collecti simul et qui snt. singli p cicli decennora' annos singlos breuiter annotati*, with some handsome illustrations.

(2) *Isidorus Junior*, a Spaniard, Archbishop of Seville in 595. In 619 he presided at the 2nd Council of Seville, where he opposed Syrus the leader of the Acephali, and brought him back to the Catholic faith. He died in 636 in the Church of St Vincent, whither he had ordered himself to be carried. He is thus honorably mentioned by the Fathers of the 8th Council of Toledo. *Nostri seculi doctor Egregius, Ecclesiæ Catholicæ novissimum decus, præcedentibus ætate postremis doctrinæ comparatione non infimus, et quod majus est in sæculorum fine doctissimus atque cum reverentia nominandus, Isidorus. Cave, H. L.*

The tract '*De Differentiis*' was published at Madrid 1599. He is often called *Isidorus Hispalensis*. There is a short account of the work in *Fabricius*, B. IX. It is on the differences of words—*De Differentiis sive proprietate verborum*.

(3) Consists of 64 Homilies on all the festivals of the year: for the principal holy days there are several sermons given. There is no author mentioned for any of them.

(4) This is the spurious '*Acta Pilati*,' or Gospel of Nicodemus. Its full title is "*Gesta domini Salvatoris quæ invenit Theodosius magnus Imperator in Ierlm (Jerusalem) in prætorio Pontii Pilati in cod. publicis a beato Ambrosio Mediolanensi conscripta.*"

In *Catalogo MSS. Angliæ Codicum*, p. 127, Gregorio Turonensi quoque tribuitur libellus de passione Domini, quem ipse Gesta Pilati videtur nominasse, Lib. 1. c. 23. Error iste mihi ex eo videtur obortus, quod codici fuerit Gregorii Turonensis a non nemine subjectus—Sane Trithemius non agnoscit.

Gerard Vossius, Lib. 2. de Hist. Lat. c. 22. Apud Fabric. Codex Apocryph. N. T.

Fabricius also quotes from *Hornbeck, Miscell. Sacr.* pp. 32, 33, 34, a critical refutation of all the particulars in the above title. He also asserts in a note, Vol. 1. p. 236, that in the Bodleian only is there a Latin MS. of this spurious gospel—relying on the Catalog. MSS. Angl. et Hiberniæ.

(5) This Epistle is published in "*Thesaurus Monument. Historic. et Ecclesiæ Canitii.*" Ed. Basnage, 1725. Its subject is "de callidi hostis insidiis."

(6) *Liber Scintillarum* is a common title. In the title to a tract in C. C. C. Library, 337, 4, "Liber scintillarum venerabilis Bedæ presbiteri diversarum scientiarum ideo sic dictus quia scintillæ valent ad parandum incendium ita sententiæ diversorum patrum hic collectæ valent et utilissimæ sunt ad accendendas mentes fidelium."

(7) Inter opuscula supposita. Libellum de moribus vitæ humanæ (separatim editum, Lipsiæ, 1499, 4to.) Trithemius vocat '*de morum institutione.*' Autorem habet Martinum Abbatem Dumiensem—et hinc Episcopum Braccarensem (Braga. Portugal) qui cl. circ. 560. Extat etiam in *Biblioth. Patrum, Lugdun. Tom. 10, p. 385. Fabric. B. L. Vol. 2, pp. 511, 512.*

21. VINCENTII SPECULI HISTORIALIS LIBRI 8 PRIORES.

Folio, MS. vellum, illuminated, in wood binding. T. C. S. A handsome volume.

"Primum volumen speculi historialis Magistri Thomæ Abbatis."

In C. C. C. Library, 13, 14, are two other volumes beginning with book 9. These may at one time all have formed one set.

"*Vincentius Bellovacensis* (of Beauvais), a patria non ab episcopatu sic dictus—ordinis prædicatorum—regnante Philippo Augusto Lutetiæ literis operam navavit, obiit, ann. 1264." *Fabricius, Lib. XX. Bibl. Med. et Inf. Lat.* The present work has been often published.

22. SERMONES EX. S. AUGUSTINI ET GREGORII MAGNI OPERIBUS.

Folio, MS. vellum, beautifully written—in bad condition. T. C. S.

The title says "quorum catalogum vide in fine libri," but there is no catalogue. The word "magni" has been carefully erased throughout, leaving a vacant space in the titles of Pope Gregory's Sermons.

24. S. AUGUSTINI COMMENT. IN EVANGELIUM S. JOHANNIS.

Small folio, vellum. T. C. S.

"*Liber Sti Andree de Hextildesham.*"

Hextoldesham was the Saxon, Hagustaldunum the Latin name of Hexham, Northumberland, formerly an Episcopal See. "Thomas, Archbishop of York, A. D. 1113, placed here a Convent of Canons Regular of the order of St Austin. It was dedicated to St Andrew." *Tanner's Notitia Monastica*, p. 168.

25. OPERUM STI AUGUSTINI LIBRI 17, viz.

- (1) DE DOCTRINA CHRISTIANA, Lib. 4.
- (2) DE SPIRITU ET ANIMA.
- (3) CONTRA 5 HÆRESES.
- (4) DE DISCIPLINA CHRISTIANA.

- (5) DE LAUDANDO DEO.
- (6) DE LXXXIII. QUESTIONIBUS.
- (7) DE QUANTITATE ANIMÆ.
- (8) DE MAGISTRO.
- (9) SOLILOQUIA, Lib. 2.
- (10) RETRACTATIONUM, Lib. 2.
- (11) DE CREATIONE HOMINIS AD IMAGINEM DEI.
- (12) DE MIRABILIBUS SCRIPTURÆ, Lib. 3.
- (13) UNDE MALUM.
- (14) DE LIBRO ARBITRIO, Lib. 3.
- (15) DE VITA BEATA.
- (16) MEDITATIONES.
- (17) DE VISITATIONE INFIRMORUM.

4to. MS. vellum. I think it is T. C. S., but the place usually so marked has been devoured by rats.

- (1), (4), (6), (7), (8), (9), (10), (14), (15), are undoubtedly genuine works of St Augustine.
- (2) "Alcheri Monachi Clarevallensis videtur"—says Cave.
- (5) Is attributed by the *Benedictine Editors* to the same person.
- (12) "Auctor erat Augustinus quidam monachus Cantuariensis—seu potius Cambrensis, i. e. Hibernicus" Cave.
- (16) "Ex Anselmo, aliisque consarcinatus. Certe Bernardo recentior." Ibid.

The catalogue of contents is copied from an old list in the beginning of the book. Between (1) and (2) there is "*Sermo beati Cesarii Episcopi*." (11) is called a 'Sermon.'

(3) In the supposititious works, Tom. viii, Appendix. *Benedictine Ed.* Paris, 1679, et seq.

26, 27, 28. S. THOMÆ AQUINATIS COMMENT. IN EPISTOLAS S. PAULI.
3 vols. 4to. MS. large size, on vellum. T. C. S. In poor condition.

Feliciter incipiunt commentaria clarissimi doctoris Angelicique ac hominis S. Thomæ de Aquino, ordinis prædicatorum, Super Epistolas Sanctissimi gentium doctoris Pauli Apostoli, correcta, emendataque summa cum diligentia et ingenti sollicitudine per me fratrem Petrum de Borgomo, ordinis fratrum prædicatorum, sacre pagine minimum professorem.

Vol. I. to end of Romans, with date 12 Dec. 1491. Vol. II. to end of Galatians. Vol. III. to end of Hebrews, at the end of which, Per me fratrem Michaellem de Abiete ordinis fratrum minorum, Script. ann. 1493.

C.

1. CONCORDANTIE MAJORES STUDIO DOMINI PRIORIS ECCLES. CHRISTI.
CANTUAR.

MS. folio, vellum—well bound and in good condition. T. C. S.

"Hæc est tota et certa concordantiarum Sacre Bibliothecæ Historia. Hugo de Santo Charo (qui ob. 1262) primus aggressus est et ope suorum sodalium perfecit, locis tantum indicatis. Johannes de Derlington (Archbishop of Dublin, see Pitseus in an. 1284,) et Ricardus de Stavenesby (sic) (Pitseus in an. 1295, calls him Stravanellius) et alii Angli Sodales auxerunt, ad loca indicata adjectis S. Scripturæ Sententiis, sed plerumque longioribus. Hæ duæ priores editiones dictæ sunt *Concordantiæ S. Jacobi*. Conradus de Halberstadt (an. 1321, Fabricius) tertiam suscepit brevioribus capitibus per quatuor tantum literas distinctis, et sententiis S. Scripturæ ex parte recisis; sæculi vero XV circiter medio Johannes de Ragusio (an. 1433, Wharton) particularum indeclinabilium in prioribus omissarum alteras concordantias tentavit et ope amanuensium perfecit." *Jac. Echard, Script. ord. Prædicat. Sæc. 13, Tom. 1, p. 207, apud Le Long, Bibliotheca Sacra, Vol. 1, p. 457.*

Celebratæ imprimis ejus concordantiæ, quæ magnæ vel etiam *Anglicanæ* appellari consueverunt. *Fabricius* in '*Johannes Derlingtonus*.'

This MS. mentions as precedent to it the '*Concord. S. Jacobi*.'

2. S. THOMAS AQUINAS SUPER LIBROS I. II. SENTENTIARUM.

MS. folio, vellum, well bound. T. C. S.

"*Henr. Prior.*" At end, "*Sum scriptor talis monstrat mea ira qualis.*"

This commentary on Peter Lombard is in the 6th Vol. of the large edition of S. Thomas Aquinas. *Rome, 1572, "jussu et sumptibus Pii V."*

S. Thomas wrote a commentary on the other two books also. The whole work has been often published; one of the last editions is *Paris, 1659.*

3. HAYMONIS COMMENT. IN OMNES EPISTOLAS S. PAULI.

MS. folio, vellum, well bound, illuminated, in good condition. "Ex dono Pet. Senhouse, Coll. Soc. 1638."

Haymo or *Aimo*, a disciple of *Alcuin*, and condiscipulus of *Rabanus Maurus*, Abbot of Fulda, 839. Bishop of Halberstadt, 841. Present at the Synod of Mentz, 848. Died in 853.

This commentary has been falsely ascribed to *Remigius Lugdunensis*, 855, in the *Bibliotheca Patrum*. *Usher* says, in his Commentary on the Hebrews, that it is the production of *Primasius*, Bishop of Atriumetum in the Byzacene, 550. Cave.

Dacherius has quoted from the Comment. on the Epistle to the Corinthians, the following passage as shewing the doctrine of transubstantiation to have been held by Haymo. "Credimus et fideliter confitemur et tenemus, quod substantia panis et vini per operationem Divinæ Virtutis substantialiter convertatur in aliam substantiam, i. e. in carnem et sanguinem." There is *no such passage* in the present manuscripts. *Fabricius*, Lib. 8.

I cannot find it in this in the place referred to, viz. 1 Cor. 11.

It ought to be enumerated as the work of *Remigius Antissiodorensis*. See C. 20, but I should notice that this is entirely a different work from the Commentary published under the name of Haymo, Colonix, 1529. (Coll. Libr. Uu. 12. 20.) which agrees neither with this nor with C. 20.

4. VIRGILIUS—GEORGICA—BUCOLICA—ÆNEIS.

MS. small folio, vellum, well bound, illuminated capitals, well written.
T. C. S.

There are marginal notes from the end of the 1st book to the middle of the 3rd of the *Æneid*.

At end, "Joan. de Monasterio scripsit."

5. (1) QUINTILIANI DECLAMATIONUM LIBER DE CAUSIS CORRUPTÆ ELOQUENTIÆ.

(2) PETRI BLESENSIS EPISTOLÆ, 191.

MS. 4to. vellum, neatly bound, good condition, the two works in different hand-writings. "Ex dono Gul. Beale, olim Collegii Magistri."

(1) Is spurious, and not a work of Quintilian's according to some critics; others think it of the age of Quintilian, if not his. *Fabricius, Bibl. Lat.* Vol. 1, pp. 699—706.

(2) *Petrus Blesensis*, a Canon of Bourges—afterwards, successively Arch-deacon of Bath, of London, and Chancellor of Canterbury, Procancellarius to the King. Celebrated from 1160 to 1200—when he is supposed to have died. *Fabricius*. Cave mentions in the list of his works, *Epistolæ*, 183. In the C. C. C. MS. only 137 in one vol. 266; only 115 in vol. n°. 366; only 78 in vol. n°. 425. See Nasmith's Catalogue.

Cave says he was the first to use the word *Transubstantiatio*—but *Fabricius* says it was used by *Stephanus Augustodunensis Episc.* ab an. 1112—1136. See his work 'de Sacramento Altaris,' in the *Bibliotheca Patrum*. *Fabricius, Lib. XV.*

6. THOMAS DE KEMPIS—MUSICA ECCLESIASTICA, SIVE DE IMITATIONE CHRISTI, LIB. 3, preceded by a Calendar.

4to. vellum, MS. beautifully written, and illuminated, well bound, and in good condition. T. C. S.

At end of Calendar,

"*Scriptori merita, mater pia, redde, Maria.*"

"*Rogero Pynchebek de Londiā.*"

"*Hunc finem feci, da mihi qđ merui.*"

Though divided into 3 books only, whereas the common editions have four. This agrees with the early printed editions. See one, in black letter, College Library, O. 1. 18. where the title runs thus :

"De Imitatione Christi libri duo—nam secundus et tertius in unum contracti sunt, eo quod ejusdem farraginis—Et quartus alterum sortitur titulum.

"De Sacramento Altaris liber unus—qui quartus habebatur de Imit."

In this instance what constitutes the first book of O. 1. 18. is divided into *two*. There is the same number of chapters as in that edition, but arranged as follows. B. 1, c. 25. B. 2, c. 12. B. 3, c. 64.

The fourth book 'de Sacramento' is not in the MS.

Of the pious author of this well known book, Fabricius gives the following account. "Thomas Hamercken sive Malleolus, a patria Kempen sive Campis in ditone Coloniensi dictus de Kempis, natus est 1380, et Daventriæ auditor Florentini; nomen dedit Thomas ordini Canonicorum Regularium Augustinianorum, et in Cænobio S. Agnetis ad Zwollam in Transylvania Belgica post fratrem Priorem Johannem, Prior et Procurator diem obiit, 1471, æt. 92." *Fabricius, Lib. X. p. 215.*

7. (1) *MAGISTRI MARTINI SUMMA QUÆSTIONUM THEOLOGICÆ.*
 (2) *MAGISTRI STEPHANI DE LANGTON, ARCH. CANT. SUMMA DE HIS QUÆ SUNT DE DEO—ET QUÆSTIONES.*
 MS. 4to. vellum.

There is a short treatise prefixed to the whole, which is nearly illegible, especially at the beginning.

(1) *Magister Martinus*, natione Gallus, patria Turonensis, was a resident of the College of St Barbara. A short time before his death he was Confessor to Louis XI. of France, obiit 1482. *H. W. Addenda to Cave, H. L. in a note.* "Ejusdem Summa quest. Theolog. habentur MS. in bibl. S. Victoris Parisiis." It is divided into 9 books.

(2) The celebrated Stephen Langton, forced by Pope Innocent III. on King John as Archbishop of Canterbury; died in 1228. "Summa Theologiæ ejus extat in bibl. S. Michel. in MS." *Cave. Leland, de Script. Brit.* mentions a short tract "de Questionibus." See *Professor Corrie's Notes*, N°. 1. p. 9.

8. *WICLIF'S HOMILIES UPON THE EPISTLES AND GOSPELS. Anglice.*
 MS. folio, vellum, well bound. T. C. S. Mutilus initio et in fine.

This MS. is mentioned by H. Wharton in addenda to Cave's H. L., as in the Library of St John the Evangelist, Cambridge.

9. *PSALTERIUM ET CANTICA.*
 MS. small folio, vellum. T. C. S. Well bound.

A most curious MS. "written about 800." It is certainly the oldest MS. in the Library. It has very singular drawings and illuminations; rude but evidently done with great pains. There is a gloss on the Psalms all through. Mr Hartshorne says, written about the year 1200. The above date is assigned to it by 'W. Crashawe,' in whose hand-writing the note is made.

10. *TITI LIVII FRULOVISII FERRARIENSIS COMÆDIÆ VII.*
 MS. small folio, vellum; a handsome MS. with illuminated capitals.

"D. D. Helkiah Crocus, Collegii olim alumnus. Hæc Comædiæ nullibi impressæ extant, 12 April, 1631."

The names of the Comedies are as follows: 1. CORALLARIA. 2. CLAUDI DUO. 3. EMPORIA. 4. SYMMACHUS. 5. ORATORIA. 6. PEREGRINATIO. 7. EUGENIUS.

"*Titus Livius Ferrariensis*, orator et Poeta circ. an. 1430, dictus etiam *de Frulovisiis*. Ex ejus libro de orthographia—*Adamus Rechenbergius* in dissertatione de Ineptiis Clericorum Romanorum literariis, § 7, affert hanc

notationem nominis ancillæ—"Ancilla—ex Græco *an* i. e. circum et cilleo i. e. moveo—quia circum movetur ad servitium." *Fabricius*, lib. XI. *Titus Livius Forojuliensis* aliis *de Fralovisiis* sive verum nomen sit, sive fictum, gratus fuit Humfredo, Glocestriæ Duci, fratri Henrici V. Scripsit *vitam Henrici V. Regis Angliæ* quam cum aliis eo pertinentibus edidit *Thomas Hearne, Oxon.* 1716. Adde *Giornale de' Letterati d'Italia*, tomo XXVIII. p. 400." *Fabricius*, B. M. and I. L. B. XIX.

The following extract is from the place quoted in the *Giornale*.

Un letterato Italiano vivente nel xv secolo, abbandonata la patria (*ob rem angustam domi*, says *Hearne, Pref.*) si rifugio in Inghilterra e fu al Servizio di Umfredo Duca di Glocestre, fratello del Re Arrigo V. ad istanza del Duca scrisse egli la vita di esse Arrigo e la dedica al Principe suo figliuolo, di cui lo storico era segretario. In questa vita l'autore volle andar mascherato sotto il nome di Tito Livio, il quale a lui piacque di assumere per avere imitata la fede, se non l'eleganza del vero Livio. Se la patria del Friuli con cui Egli s'intitola sia la vera patria de lui, questo non e per anche a nostra cognizione.

The article is a notice of *Hearne's* book, mentioned above. See also *Warton, Eng. Poet.* Vol. 2, p. 49.

11. (1) ISOCRATIS ORAT. AD NICOCLEM—item—AD DEMONICUM. 1^a. Latine.
 - (2) PLUTARCHUS, DE VIRTUTE ROMANORUM ET DE ALEXANDRI VIRTUTE, Lib. 2. Latine.
 - (3) BASILIUS MAGNUS, DE INVIDIA. Latine.
 - (4) PLUTARCHUS—DE INVIDIA ET ODIO. Latine.
 - (5) BASILII SERMONES DUO. Latine.
 - (6) LUCIANUS—ORATIO DE CALUMNIA. Latine.
 - (7) XENOPHON—DE TYRANNIDE LIBER. Latine.
 - (8) EPICTETI ENCHIRIDION cum præfatione SIMPLICII. Latine.
 - (9) DE QUIBUSDAM ERRORIBUS IN LEGE MAHOMETIS CONTENTIS. Ch^a. 18.
 - (10) LEONARDI ARETINI CONTRA HYPOCRITAS LIBER.
 - (11) PLUTARCHUS—DE ASSENTATORIS ET AMICI DIFFERENTIA. Lat.
- MS. small 4to. vellum, well written, all by the same hand—with ornamented capitals and coats of arms.

"Dono Don^t. Helkiah Crocus" ut in C. 10. At the end is written "Gunthorp." (In 1470, there was one John Gunthorp, Dean of Wells, and afterwards keeper of the Seals. He retired to Jesus College, Cambridge, to give himself up to study.) This is probably a mark of his.

By the kindness of a friend, who lays claim to "more information than myself on these and most other subjects," I have been favoured with the following account of the only relic remaining in Jesus College of John Gunthorp. Among the manuscripts in the Library of that College, is a folio volume of 147 pages on vellum, apparently of the 13th century, if not earlier, containing five treatises of S. Augustine, and concluding with an essay *incerti auctoris* "*de triplici sensu Scripturæ præsertim de sensu morali*." On the inside of the cover is a note in the hand writing of the 15th century, as follows:

Liber \bar{M} John Gunthorp decani Wellen, cmpti London, a^o. \bar{X} ri 1484^o
7 quindecim solidis solutis.

It is in the original binding, with clasps, but there is no record remaining to shew how it came into the possession of the College.

No. 164 in *Nasmith's Cat.* C. C. C. ought also I think to be *Gunthorp*, instead of *Gvathorp*. See the place.

He is said to have given books to most College Libraries. I think I recollect seeing his name in Trinity Library. so they seem to have been much dispersed; as he preceded the foundation by so many years.

Warton, Eng. Poetry, Vol. 2, p. 422, says he was Master of King's Hall; who also says he gave *many* books, collected in Italy, to Jesus College, Cambridge.

(1) Translated by *Leonardus Justinianus Chiensis Lesbi*, Archbishop of Mitylene, and dedicated by him to Pope *Nicholaus V.* He is the author of several tracts addressed to this Pope. Amongst others, an account of the Siege of Constantinople, 1453. *Fabricius, Lib. 11.*

(2)—(5)—(8) Translated by *Nicholas Perotti*, a learned Franciscan Friar, who died in 1480, and was in very great repute in his life time. Dedicated to Pope *Nicholas V.* "Latine vertit elegantius quam fidelius." *Fabricius.*

"S. Basilii orationem de invidia ad calcem Censorini ex recensione Philippi Beroaldi, circa 1500." The rest are *inedita.* *Fabricius, XIII.*

(6) Translated by *Franciscus Aretinus*, and dedicated to John, Earl of Worcester. *Francisco Accolti*, or *d'Arezzo*, (lat. *Aretinus*.) born in 1418, juris utriusque professor, at Bologna, Ferrara and Siena. He was for five years secretary to Francisco Sforza, Duke of Milan; died in 1483. (*Biogr. Universelle.*)

(7)—(10) The former translated by the author of the latter. *Leonardus Bruno Aretinus*, one of the great revivers of polite learning in the 15th century; was many years Chancellor of the Florentine Republic, in which post he died, 1444. (7) has not yet been published, says *Mansi*. (10) was published Lugduni, 1689, with a dialogue of *Poggius* on the same subject, and in *Brown's Fasciculus*, Vol. 1, p. 307.

(11) Translated by *Guarini Veronensis*, and dedicated 'ad illustrissimum Principem Dominum Leonellum Estensem.' It is mentioned by *Fabricius*, Lib. 7. *Mansi* refers to *Diar. Eruditorum Italiæ*, Tom. 12, p. 361 and 358. *Guarini* was a great encourager and professor of belles lettres at Ferrara, Verona, Trent, and finally at Florence. Obiit 1460.

In the *Giornale*, loc. cit. there is an account of *Guarini*. Of the present work it says, Moltissime altre sono l'opere, che compose Guarino tra lequali quella 'de differen. assentatoris et amici' che su la fede del Labbè abbiamo altrove (Tom. 9, p. 188,) attribuita al Vergerio e certamente un operetta de Plutarco traslatata da Guarino che la indirizzo al Marchese Leonello d'Este, citata del Panvini et da altri—a gli Elogi di Guarino riferiti dal Vossio può aggiugnersi quello che ne fa Lionardo Aretino in una Epistola del Libro 3 scritta al Niccoli che gliene avea chiesta il giudicio. 'Ego et alias scripsi (parla de lui ancor giovane) ad te et nunc magis etiam confirmo eruditissimum mihi videri et quem tu probare non immerito possis.

12. (1) DE TEMPLO DEI MYSTICO ET MORALI—DE CASIBUS PAPÆ
RESERVATIS—DE SIMONIA ET USURA.

- (2) S. AUGUSTINUS, DE CONVENIENTIA 10 PLAGARUM ÆGYPTI CUM 10 PRÆCEPTIS.
 - (3) DE DIVISIONE MANUS—DE RABBANO.—SERMO IN DIE PALMARUM.
 - (4) LIBER BESTIARUM—SERMONES—EXPOSITIO SYMBOLI ET ORATIONIS DOMINICÆ.
 - (5) ÆGIDII SARISBURIENSIS EPISCOPI CONSTITUTIONES.
 - (6) ROBERTI LINCOLNIENSIS UNIVERSITATES PŒNITENTIÆ—DE PECCATIS—DE PŒNITENTIA—SUMMA FIDEI—SERMONES DIVERSI—DE CAUSA INSTITUTIONUM DIERUM ROGATIONUM ET ALIORUM FESTORUM.
 - (7) ARSENI NARRATIO DE HOSTIA CRUENTATA.
 - (8) VITA S. EDMUNDI CANTUAR.
 - (9) OVIDIUS DE ADMIRABILIBUS.
- 4to. vellum, MS., rather confused and illegible. T. C. S.

(1) *De Templo*, is by Robert Grosstête. It is the same work as that called by Pitseus *de Officio Sacerdotali*. I suspect the other two also to be his, but there is no certainty.

(2) Not a separate work, but an extract, from Sermon 8, Vol. 5, Louvain Edition. St Augustine himself refers to it in the Commentary on the 77th Psalm.

(3) Only occupies a couple of pages. 'De Divisione' is an etymological account of the Latin names of the fingers.

(4) *Liber Bestiarum*. See A. 15. There is also a work of this kind mentioned by Cave among the works of Hugo de St Victor.

(5) This must be, I think, *Ægidius Bridport*, who was Bishop of Sarum in 1256. See the *Annales Ecclesie Winton. Wharton's Anglia Sacra*. *Ægidius* here refers to the constitutions of his predecessor Osmundus. In the "*Chronicon Sanctæ Crucis Edinburgensis*," 1089, 1092, is an account of the founding of Canonries and dedicating a Cathedral at Salisbury, by Osmundus, who died in 1099. In 1102, "Rogerius electus est in Episcop. Seresberie," *ibid*. He was Chancellor to the King, and died in 1139, according to the "*Annal. Eccles. Winton.*" In 1198, the property of the See of Sarum was seized, and the Bishop (whose name is not given) fled the kingdom. In 1217, Richard, Episcopus Cicestræ (Chichester) was translated to Sarum. In 1229, Robert de Byngelham was Bishop of Sarum, Richard being translated to Durham. In 1245, William of York. In 1256, *Ægidius Bridport*, who died 1262. This is an account of the succession of the See of Salisbury in the "*Annales Eccles. Winton.*" *Wharton's Angl. Sacra*. *Ægidius* had been previously Dean of Wells. See *Wharton's Angl. Sacra*, Vol. 1, p. 588.

(6) Mentioned by *Tanner, Biblioth.* p. 347, as in S. Joh. Coll. Libr. MS.

(7) The legend of *Arsenius*, a deacon of the Roman Church, who was tutor to Arcadius, the son of the Emperor Theodosius in 383. He afterwards retired into Egypt to lead an ascetic life at Scetis, and died aged 95. *Bayle, Dict. Historique*. The legend here referred to is mentioned in *Usher's Answer to the Jesuit*. It is extracted from *Simeon Metaphrastes, Tom. 4, Surii*, p. 257. Ed. Colon. 1573.

(8) *St Edmundus Rich sive Dives*, Archiepiscopus Cantuariensis, defunctus est anno 1240. Vita ejus scripta a Roberto fratre obvia apud Surium, Nor. 16. *Fabricius, Med. et Inf. Lat. Biblioth. Lib. 5.*

(9) *De mirabilibus mundi*, 3 pages of Latin Hexameters. There is no mention of any such thing among the spurious Ovidian verses mentioned by Fabricius, not even in the farrago of Goldastus. I therefore think it may be an extract from some part of the genuine, but not having an index at hand, I cannot verify this supposition, and the verses are not very legible. I have since found the same title in *Gunton's Cat. MS. Monasterii Petroburg.* See *Hist. of Peterburgh Cathedral*, pp. 191, 194.

13. THOMAS LITTLETON'S TENURES.

ANTONY FITZHERBERT DE NATURA BREVIUM.

Small 4to. MS. vellum, French, in old wooden binding. T. C. S.
With illuminated capitals.

Thomas Littleton, born in Devonshire, at Frankley, about the beginning of the 15th century. He studied law at the Inner Temple; was made by Henry VI. Marshalsea of the King's household, and in May, 1455, King's Sergeant. When Edward IV. came to the throne, he received the favour of that prince, and became Sheriff of Worcestershire in 1466, and afterward a Judge of the Common Pleas. He died Aug. 23, 1481, and is interred in the Cathedral of Worcester. The first edition of the 'tenures' is supposed to be by Litton and Machlinia, All-Hallows, London, without date.

Antony Fitzherbert, in the reign of Henry VIII.; born at Norbury, co. Derby. He was at Oxford, but it is not known at what College, nor at what Inn of Court he resided. He was a Sergeant in 1511. In 1523 he became a Judge of the Common Pleas. A remarkable thing is told of him, that foreseeing the distribution of church lands among the laity, he made his children promise that they would neither accept grants, nor make purchases of abbey lands. He wrote many other works besides the present. He died in 1538.

14. (1) S. BERNARDI, TRACTATUS DE VERECUNDIA ADOLESCENTUM.

(2) DE CONSCIENCIA.

MS. small 4to. vellum, well written, in old binding. T. C. S.

(1) There does not appear to be any tract with this title in Mabillon, but the 86th Sermon 'Super Cantica' is on this subject.

(2) Is placed by Cave among the 'opera dubia.' It is addressed "ad Religiosum quendam ordinis Cistere." *Fabricius*, B. 2, and *Mabillon's Ed.* Vol. 2. p. 367.

15. COMMENTARIUS IN LIBRUM BEATISSIMI JOB.

4to. MS. vellum, well written, in old wood binding.

This is not Pope Gregory's, I find, from comparing the two, which I had been led to suppose from the frequency of MS. of his work on Job.

16. COMMENTARIUS IN PARABOLAS SOLOMONIS VENERABILIS BEDÆ PRESBYTERI.

MS. small folio, vellum, bound in wood. 'Ex dono Jeremiah Holt.'

"Super Parabolas, Libri 3. inter Hieronymi opera perperam Editi." *Fabricius, B. 2.*

17. PUPILLA OCULI OMNIBUS PRESBYTERIS PRÆCIPUE ANGLICANIS SUMME NECESSARIA PER SAPIENTISSIMUM DIVINI CULTUS MODERATOREM JOHANNEM DE BURGO, QUONDAM ALMÆ UNIVERSITATIS CANTABRIG. CANCELLARIUM ET SACRÆ PAGINÆ PROFESSOREM, NEC NON ECCLESIE DE COLINGAM RECTOREM COMPILATA A NATALI DOMINICO, 1385.

MS. large folio, vellum, well written, and in excellent condition. T. C. S.

John de Burgo (or Borough, Angl.). The title of the work in Cave differs a little from this. "Pupilla oculi omnibus Sacerdotibus tam Curatis quam non Curatis Summe necessaria; in qua tractatur de 7 Sacramentorum administratione, de decem præceptis Decalogi et de reliquis Ecclesiasticorum officiis, quæ oportet Sacerdotum rite institutum non ignorare"—"quanti olim habebatur liber iste, ex innumeris fere quæ Cantabrigiæ in bibliothecis publicis asservantur exemplaribus ejus MSS. patet adeo ut tam insignem Scriptorem Balei diligentiam penitus fugisse haud satis mirari possim." *Cave, H. L.*

It was printed at Paris, 1514. *Maittaire Ann. Typograph.*—See *Prof. Corrie's* Notes to N° 1. Publications of C. A. S. p. 11.

18. PSALTERIUM UNA CUM CANTICIS SCRIPTURÆ, LETANIIS ET OFFICIO QUOTIDIANO B. MARIE ET DEFUNCTORUM. SCRIPT. CIRC. ANN. 1300, (old title.)

A beautiful MS. on vellum, folio, with illuminated capitals.

Among the prayers is one for "Cœnobium Sti Bertini."—This is the only indication I can find of the origin of the book.

19. S. BRIGIDÆ REVELATIONES.

MS. folio, vellum, in 7 books, containing 59, 30, 34, 130, 44, 110, 31 chapters respectively.

At the end is *Epistola seu Tractatus Solitarii cujusdam ad Reges*, six in number, of which I find the following notice: "In Bibliotheca Paulina Lipsiensi, Catal. p. 157. memorat librum Brigittæ ad Reges, quem constat nullum alium esse quam librum Octavum Revelationum." *Fabricius, B. 2.*

St Bridget was the daughter of a king of Upland in Sweden. Her husband, a prince of Nericia, died in a monastery in 1344, a Cistercian Monk. She then instituted the order *S. Salvatoris Sti Augustini* (see A. 11.). She procured a Swedish translation of the Scriptures to be made. These 'Revelationes,' which pretend to be inspired, were dated about 1344. She went to Rome about 1346, and after travelling in Spain, Sicily, and Palestine, she returned there and died 1373. In the Council of Basle there was a great contest about these writings. They were defended by Cardinal de Turrecremata. They were approved by the Council, and recognized by Popes Gregory IX, Urban V, Boniface IX, Martin V.

She was canonized by Boniface IX, 1391. *Cherubini Bullar. Magn.* Vol. 1, p. 293. *Fabricius, B. 2.*

Oudin. Tom. 3. de Script. Eccles. p. 1098, places the foundation of the order S. Salvatoris in 1363: he quotes the c. 48 (he does not say of what Book) at length to explain the occasion of the present work. See pp. 1099—1109.

"The Revelations of S. Bridget and S. Catharine (see C. 25.) for and against the immaculate conception of the Virgin Mary." *Bingham*, pref. to 10th Vol.

20. REMIGII COMMENTARIUS IN OMNES EPISTOLAS S. PAULI.

Folio, MS. vellum, well written.

Remigius, monachus cœnobii S. Germani Antissiodorensis, ord. S. Benedicti. Post ann. 882. a Fulcone Arch. Remensi ad Scholam ibi regendam evocatus est, teste Flodoardo. *Hist. Rem.* 4. 9.—Non confundendus cum aliis Remigiis. —Operose de illo egit, *Hist. Liter. Galliæ*, Tom. 6; p. 99.

Comment. in Ep. Pauli qui Vulgo Remigio Remensi vel Haymoni tribuitur, ad nostrum potius pertinet, quia Gregorius Magnus ibi citatur et Saracenorum mentio fit. Cave says that the comment was published in *Bibl. P. P. Colonienſi*, under the name of Remigius Antissiodorensis, but it is not so, being expressly attributed to Remigius Remensis. *Fabricius*, B. 17.

Either Fabricius is wrong in making the assertion that the comment by Haymo and that ascribed to Remigius are the same, or this copy is not correctly ascribed to Remigius, for it differs entirely from Haymo's in c. 3, and with the printed edition there referred to.

21. THE MIRROR OF SYMPLE SOULES.

4to. vellum, MS. well written in English.

A translation from the French with preface by Translator, who gives only the following indication of himself:

Therefore at suche places there me semeth moost nede, I wole write mo wordis thereto in maner of glose, after my symple kunynge as me semeth is best, and in these fewe places that I putte yn more than I fynde writen I wole begynne with the firste letter of my name *Ʒ*, and end with this lettre *Ʒ*, the furste of my surname.

In a MS. note in the beginning of the Volume, in a late hand writing, it is ascribed to Roricus Witton. It is not very clear how the information above given led to this supposition.

Of *Roricus Witton*, Pitseus, and after him Fabricius say nothing, but that he was a Franciscan Monk, and his time uncertain.

It is in the Bodleian, 2676. *Catal. MS. Angl. et Hib.*

There is in French 'Le miroir de l'âme.' *Casley's Cat. of MS. in the King's Library*, 16 E. V. 1.

This copy has "Liber Domus Carthusie ppe Londinias" (sic.).

22. MEDULLA GRAMMATICES.

4to. MS. vellum and paper, principally the latter. T. C. S. With date in the same writing as the MS. 1468.

It has the name "William Jenour," but this seems to be the name of the owner. It is a Latin Dictionary; the explanation of the words in Latin.

23. QUATUOR EVANGELIA CUM PROLOGIS HIERONYMI—ET CUM INDICE EVANGELIORUM PER TOTUM ANNUM.

Handsome, 4to. MS. vellum, with gilt capitals. Gift of Sir Thomas Bendish, 1639.

"Saint Hierome olde, without controulment,
 "Written in golde on vellem parchment.
 "Before the same sett out by Scripture
 "You woulde not ame at verse nor rhapsure."

24. BIBLIA LATINA HIERONYMI—CUM NOTIS MARGINALIBUS.

Thick folio, vellum, MS. well bound.

On the first leaf the name of '*Christopher Walton*.'

25. THE LIFE AND REVELATIONS OF ST CATHERINE OF SIENA.

MS. folio, vellum, double columns, English, well written. T. C. S.

St Catherine of Siena, a virgin of the Dominican order, was held in high estimation for sanctity during her life, and after her death at Rome, 1380, was canonized by Pope Pius II. in 1461. She wrote in Italian, and her works are published under this title, *Opere della Serafica Santa Caterina de Siena*. Siena, 1707. 4to. in 5 vols. Fabricius suspects these works to be forged by one *Fr. Raymundus de Vineis, Capuanus*. Mansi however indignantly repels the accusation, because Raymundus was *Vir gravissimus qui tantæ imposturæ creandæ impar haberi debeat*. If Fabricius had no other ground than suspicion to go upon, this may be deemed a sufficient answer.

D.

1. (1) INVECTIVUM QUADROLOGIUM } Torn off.
 AD MORUM GALLICOR }

- (2) A FAMYLIER DIALOGE OF THE FFRENDE AND THE FFELOWE
 UPON THE LAMENTATION OF THE MYSERABLE CALAMYTE OF
 FFRAUNCE.

- (3) A dialogue beginning "THE AUCTOUR IN THE TENTIETH YEAR
 OF MY SORROUL EXYLE."

MS. 4to. vellum, well bound—all in English.

(1), (2) are in the same hand. (3) doubtful.

I cannot find any mention of any thing like this in the *Cat. MS. Angl. et. Hib.* It appears in the first two parts, from a cursory examination, to relate the state of France after the battle of Poitiers. See *Hallam, Mid. Ages*, c. 1. part 1.

In (1) the interlocutors are *The auctour, The knyghte, The peple, The clergie*. (3) appears to be a religious dialogue; the first part is between *Understondynge* and *Faythe*, the second, between *Understondynge* and *Hope*.

2. (1) S. BERNARDI EPISTOLA AD AILDREDUM ABBATEM.
 (2) SPECULUM CHARITATIS—AILDREDI, in 3 Books, containing 34, 26, 40 chapters.
 (3) MAURI EPISCOPI CONVIVIVM DEI AD LOTHARIUM IMPER.
 (2 pages.)

MS. small 4to. vellum, wood binding. T. C. S.

"LIBER STE MARIE DE BILDEWAS."

(1) is introductory to (2).

(2) has been edited among the works of S. Bernard.

Aildredus, or *Adildredus*, or *Ealredus*, was educated with prince Henry, son of David, king of Scotland; in 1115 he became Abbot of Riedval or Rivaux in Yorkshire, according to Fabricius (see *Tanner's Not. Mon.* p. 255.), but Cave says he was Abbot of Revesby, a Cistercian Abbey in Lincolnshire (*Tanner*, p. 123.). He died in 1166.

(3) This is no doubt *Rabanus Maurus*, whose '*Homiliae*' are dedicated to the Emperor Lotharius. I cannot find any mention of the present work.

Bildewas, an abbey of Cistercian Monks, dedicated to S. Mary and S. Chad, in Shropshire, founded by Roger, bishop of Lichfield, 1135. *Tanner's Notitia Monastica*, p. 189.

2. FASCICULUS MEDICUS, cujus partes sunt 11, viz.

- (1) RHASIS ANTIDOTARIUM.
- (2) RHASIS LIBER DIVISIONUM.
- (3) DE SECTA MEDICORUM: i. e. DE PHLEBOTOMIA.
- (4) MEGA TEGNI GALENI.
- (5) DE REGIMINE ACUTORUM.
- (6) GALENI DIAGNOSTICON.
- (7) LIBER EPIDEMTIARUM.
- (8) LUCIDARIUS BERTRANDI ALMAGEST.
- (9) LIBER PROGNOSTICON.
- (10) SIGNA COMPLETIONIS.
- (11) REGULÆ AD SCIENDUM CUJUS COMPLETIONIS SIT MEDICAMENTUM.

MS. 4to. vellum, in wood. T. C. S. "Liber Sti Augustin. Cantuar."

(1) Mutilus ad init. beginning with c. 65.

(3) and (5) I suspect are by *Johannes Gattieden* or *Gaddesden*, an English medical writer in 1320. See *Fabricius, Bibl. Med. et Inf. Latin.* Lib. 9.

4. FASCICULUS MEDICUS, cujus partes sunt 6, viz.

- (1) INDEX MORBORUM. Latine.
- (2) PETRUS DE SALERNO, in the Romance language, in verse.
- (3) COMPILATIO LIBRI AZ. DE ALIB. A MAGISTRO ALEXANDRO DE HALES EDITA. Latine.
- (4) HERBALARIUS PLATEARII. Latine.
- (5) MUSCIO DE MORBIS MULIEBRIS. Latine. Cum indice THEODORI PRECIANI.
- (6) LIBER CLEOPATRÆ DE PASSIONIBUS MULIERUM. Latine.

Small folio, MS. vellum, ill written, double columns. T. C. S.

John de Mediolano published a book of medicine in the name of the Physicians of Salerno, who presented it to Robert, duke of Normandy, when he passed through that town on his return from the Holy Land. It contained 1239 Monkish verses, of which only 373 are extant. It was called *Medicina Salernitana*, *Regimen Sanitatis Salernitanæ*, or *Flos Medicinæ*, now known as *Scola di Salerno*, published in London by Dr Akerman, 1792, who has preceded it by a notice of the School of Medicine at Salerno. An anonymous parody was published in 1651, of the poem, under the title of "*L'Eschole de Salerne, eu vers burlesques*." See *Cat. de M. Gaignat*, 1175. The real name of the author was *Jean Cochart*.

(2) may be a translation. In the history of the Fregosi at Genoa, I have searched in vain for an explanation of the following inscription at the beginning of this tract:

"Incipit Antidotarius transpositus a latino in Romanum ad instantiam Margar. fregiase, regine yspanie, de omnibus opinionibus magistrorum tunc Salerine commorantium."

Yspanie is probably a *flattery*, as the union of the kingdoms was in the 15th century.

5. (1) RICHARD OF HAMPOLE—PRICKE OF CONSCIENCE. At the end,
(2) ARTICLES CONCERNING THE CITY OF LONDON.

MS. small folio, vellum, in a very illegible and dirty state. Well bound.

(1) See B. 7.

(2) The 'Articles' are a list of questions to be inquired into in the different wards. There is no date, and they appear to contain nothing of interest.

6. PSALTERIUM.

A Calendar with the signs of the Zodiac, painted—A Scholastic disputation about computing feasts—The daily Office—Some illuminated pages which represent the scenes of our Saviour's life—Psalter with gloss.—Cantica—Creeds—Litany.

4to. vellum. T. C. S. A handsome MS. well written and ornamented; wood binding.

7. SERMONES, VIZ. DE ANNUNCIATIONE—DE PURIFICATIONE—DE ASSUMPTIONE—DE NATIVITATE—* DE EXCELLENTIA B. VIRGINIS.

MS. duod°. well written, vellum, wood. T. C. S.

* Among the works of *Eadmer*, there is one mentioned with this title, See A. 17. 1, (note.)

8. (1) BONAVENTURA DE VITA ET PASSIONE CHRISTI.
(2) MANFREDI SUMMULA DE CASIBUS.
(3) TRACTATUS DE FESTIS—DE 7 PECCATIS.
(4) CARTA HUMANÆ REDEMPTIONIS—Metrice.
(5) DE OCTO PARTIBUS MEDITATIONIS.

4to. MS. vellum. T. C. S.

(1) See B. 17. In the *Secunda pars opusculorum Bonaventuræ* is published the '*Meditationes de vita Domini nostri*. J. C.

(2) I cannot find any notice of this author.

(4) See a similar production in C. C. C. MS. *Nasmith's Cat.* 63, (22).

(5) Most probably by Bonaventura. There is mentioned of him, *Libellus meditationum* and *de septem partibus meditationis*.

9. (1) BONAVENTURA—FORMULA NOVITIORUM.
- (2) BERNARDUS DE DILIGENDO DEO.
- (3) HOROLOGIIUM SAPIENTIE.
- (4) CURSUS DE ETERNA SAPIENTIA CUM OFFICIIS.
- (5) EXTRACTA BERNARDI SUPER CANTICA.
- (6) EPISTOLA MACHARII QUO MODO HOMO POTEST ESSE PERFECTUS COGNOSCENDO SEIPSUM.
- (7) JOHANNIS EREMITA—EXHORTATIO AD MONACHOS CONTRA JAC-TANTIAM.
- (8) EXTRACTA COMPENDIOSA DE VITIS PATRUM.
- (9) ATHANASII DE EXHORTATIONE MONACHORUM.
- (10) TABULA SUPER DECRETA.

MS. 4to. vellum, bound in old wood covers. T. C. S.

(1) consists of two parts, both published in Bonaventura's works *De Institutione Novitiorum* and *De Profectu Religioso*.

(2) ad Haymericum Cardinalem et Cancellarium; Scriptum lectu dignum inprimis et a Berengario, Abelardi discipulo, temere sugillatum. *Fabricius*.

Not the same as 'de amore Dei,' which is by one William, Abbot of St Theodoric, near Rheims. It is in *Tom.* 2, p. 590 of *Mabillon's* edition, see below, G. 17. *Oudin. Tom.* 2. p. 1242.

(3) in two books, by *Henricus Suso*, ordinis Prædicatorum, obiit Ulmæ, 1365. (There is a misprint in *Mansi's Fabricius*, viz. 1465.) The "Horologium Sapientie" has been frequently published, and in different languages. There is a French MS. (see *Harl. MSS.* 4386, by Johan de Soushaze) of it in the Library of Geneva, see *Senebier*, p. 307, who there gives a description of its contents. Pitseus claims for Richard of Hampole a work of the same name, but I suspect it is the same as this. See *Pitseus*, p. 467. It was printed in French, Paris, 1493. *Maittaire Ann. Typ.* p. 322. Vol. 1. It is the foundation whence Caxton's '*Boke of Divers Ghostly Matters*' was taken. *Dibdin*, Vol. 1, p. 328. (*Typ. Antiq.*) See also *Warton's Hist. of Eng. Poetry*, Vol. 2, p. 112.

(4) I suspect this to be by the Hermit of Hampole; there is a tract with the same title in *Casley's Cat. of the King's Library*, 8. A. 7. 3. "Cursus de eterna Sapientia sive, ut Baleus, Officium nominis Jesu, Lib. 1." Perhaps, however, it is wrongly ascribed to him as above. Cave mentions "Officium quotidianum de Æterna Sap." among the works of *Henricus Suso*.

(5) St Bernard, Abbot of Clareval, wrote 86 Sermons of the first 3 chapters of Canticles. See G. 17. 1.

(6) There is an epistle of one Macharius mentioned by *Wharton* in ann. 1420, as preserved in the library at Vienna in Greek, but he does not mention its contents. There is a Latin writer of this name mentioned by *Fabricius*, but no epistle is there mentioned. This may be a translation of the epistle mentioned by *Wharton*.

(7) is only 3 pages, it seems to be an extract from D. 26, 1, which see: for the author, see D. 10.

(8) consists of exhortations to those professing a monastic life.

(9) not a genuine production of St Athanasius, according to Cave. It exists in Latin only. *Papebrochius* in *Actis Sanctorum Maii*, Vol. 7, p. 546, thought it genuine, but *Fabricius*, *Biblioth. Græca*, 5. 2, 6, considers it spurious. There is a copy in C. C. C. See *Nasmith's Cat.* 36 (8).

(10) *Montfaucon*, de *MSS. Vatican.*, mentions Tabula Super Decreta by Petrus Bertrandus, who was Episcopus Nivernensis, et ab anno 1321 Ædunensis sive Augustodunensis, et ab anno 1331 ad 1349, Cardinalis. *Mansi*, *Note on Fabricius*, Lib. 2.

10. JOHANNES CASSIANUS—sive EREMITA—COLLATIONES PATRUM.

4to. vellum, MS. in good wood binding. T. C. S.

Johannes Cassianus, genere Scythæ ex Taurica Chersoneso oriundus. Athenis natus est, quamvis Photius eum patria Romanum fuisse prodatur. Puer adhuc vitæ monasticæ studiis in rure Bethlehemitico nutritus est: postea monachos Nitrienses (?) invisit—Exinde Constantinopolin ingressus a S. Johanne Chrysostomo diaconus ordinatur et in ecclesiæ CP altari deservit: anno 404 in exilium missus S. Johanne, legatus a clero CP Johannis partium studio ad Innocentium papam missus est, una cum Germano presbytero, ut Johannis causam ageret, et immani inimicorum ejus nequitie remedium ab occidentalibus episcopis impetraret. Romæ presbyteri dignitate ab Innocentio auctus est, post expugnatam a Gothis (410) Romam, et deinde Massiliam se contulit ubi duo monasteria condidit, virorum unum, mulierum alterum. Scribere orsus est ab anno 424; obiit vero 448, ætatis 97. Primum inter Semipelagianos sive Massilienses locum obtinuit; Pelagianorum tamen hostes accerrimus.

Collationes Patrum, numero. 24, quarum decem priores Leontio Episcopo Forjulensi et Helladio S. Castoris Abbati nuncupantur: septem quæ sequuntur ad Honoratum (nondum Episcopum Aurelatensem) et Eucherium missæ: septem postremæ Joviniano, Minervio, aliisque monachis inscriptæ sunt. He is called Eremita in the printed edition, Basil, 1497. *Cave*, *H. L.*

The 13th book was opposed by Prosper, and condemned by Pope Gelasius and the Synod of Orange, 441. (*Arausicana Synodus*.)

11. PETRUS ALPHONSUS ADVERSUS JUDEOS.

MS. 4to. vellum. Mutilus in fine. T. C. S.

Petrus Alphonsus, a Jew, born at Huesca in Spain, in 1062, who at the age of 44 embraced Christianity. He then took the name of Alphonsus, from Alphonso VI, King of Leon and Castile, who made him his physician. Having been accused by the Jews of ignorance of the religion he professed, he composed this dialogue in 12 Books to confute the Jewish tenets. A "solid and learned performance," though at times it contains strange and feeble reasoning. *Biogr. Univ.*

"Liber iste est Sc. Arm. de Bello capite."

There was a Priory of Premonstratensians at *Beauchief* in Derbyshire, founded by one of the murderers of St Thomas à Becket, to whom it was dedicated. I can find no other English house to which this could refer in *Tanner's Notitia Monastica*.

12. STATII THEBAIS. Lib. 12.

GLOSSA SUPER PRISCIANUM.

COMMENT. IN LIBR. SOPHISTICORUM ELENCHORUM.

MS. 4to. vellum, old and damaged, but now well bound. Mutilus in fine. T. C. S.

13. (1) ISIDORUS DE SUMMO BONO. Lib. 3.

(2) SUMMA PŒNITENTIÆ.

(3) CONSTITUTIONES ROBERTI ET WALTERI, CANTUAR. ARCHIEP.

(4) JOHANNIS DE STRATFORD, id.

(5) OTHONIS.

(6) OTTOBONI.

(7) EXTRAVAGANTES JOHANNIS XXII PAPÆ.

(8) CONSTITUTIONES JOHANNIS PECKHAM CANT. ARCH.

(9) STEPHANI DE LANGTON id.

(10) BENEDICTI XII. BULLA DE ANIMARUM VISIONE.

MS. 4to. vellum, in double columns—different writings.

(1) *Isidorus Junior*, see B. 20, "de summo bono sive Sententiarum, Lib. 3, ex Gregorii Papæ moralibus fere excerpti." "Eos notis illustratos edidit Garcias Loyasa, Taurini, 1893." *Cave, H. L.*

(2) This is not the treatise of the same name ascribed to Rob. Grosseteste. The title is not uncommon.

(3) *Robert Winchelsey*, Archbishop, 1293, and *Walter Reynolds*, Archbishop, 1313. The former held a Synod at London in 1296, the latter at Westminster in 1316.

(4) Archbishop in 1333. He held a Synod in 1341, at which these constitutions were framed. See *Spelman, Conc. Brit.* Tom. 2, p. 550.

(5) *Otho*, a French Cistercian monk; was a Bishop and Cardinal, and Legate of the Pope in France and England between 1244 and 1273, says *Fabricius*, but it was in 1226 and 1237 that he held a Synod at London. See *Wilkin's Conc. Brit.* Tom. 1, pp. 620, 647 and 679; the principal articles are given in *Collier's Eccles. Hist.*

(6) *Ottobonus*, afterwards Pope by the name of Adrian V. See *Biogr. Univers.* He was Legate in England. These constitutions were confirmed in two Synods at Lambeth in 1280 and 1281, under John Peckham. See *Spelman*, Vol. 2, pp. 327, 328. Ottobon was Legate in 1267. See *Collier*. The principal articles are given by him.

(7) *Cave* in *Johan. XXII.* says, 'Constitutiones Apostolicæ XX quas extravagantes appellari voluit. Istæ quidem nec ab ipso Johanne nec ab ullo alio pontifice vulgatæ aut probatæ sunt, sed privata auctoritate collectæ circiter 1340.' John XXII. taught that "animas defunctorum fidelium ad beatam visionem Dei ante resurrectionem non admitti." The Sorbonne immediately condemned the doctrine.

(8) *John Peckham*, Archbishop from 1278 to 1293. These constitutions forbade the cup to be administered to the Laity. Yet so late as 1287, we find the Bishop of Exeter refusing compliance. See *Collier*.

(9) *Stephen Langton*, Archbishop from 1206 to 1229. *Wilkins*, Vol. 1, p. 585. These constitutions were agreed upon in a Synod at Oxford, 1222.

(10) This Bull condemned the opinion of John XXII. It came out in 1336. At the end is written:

"Hanc bullam citat Bellarminus de re Pontifica in defensionem Pape Johann. XXII. et exstat apud Matthæum inter constitutiones Paparum; at vero in multis discrepat illa impressa ab hac manuscripta. Caveat igitur hac in re prudens et cordatus lector a pontificiorum præstigiis et astutiis. Hoc ego attestor Gul. Crashawe, 1613."

14. *EPISTOLÆ STI PAULI*, cum glossa.

Folio, MS. vellum, 3 columns, with preface; a handsome volume.

"Liber de Claustro Roffensi." "Alex. Prioris Ep. Pauli."

The Alexander mentioned was probably Alexander de Glanvil, the only Prior of that name. "Electus 1242, ob. subito 1252." *Wharton's Anglia Sacra*, Pars 1, p. 393. It was originally a monastery for Secular Priests, founded by king Ethelbert in 602 to the honor of St Andrew. In 1089, Bishop Gundulf introduced Regulars, but in King Henry VIII's time they were removed for the Cathedral of the New Foundation. *Tanner's Not. Mon.* pp. 95, 6.

15. (1) *LIBER PASTORALIS REGULÆ BEATI GREGORII PAPÆ.*

RYTHMI IN LAUDEM CHRISTI ET BEATÆ VIRGINIS.

(2) *VITA B. MARIE ÆGYPTIACÆ.* Metrice.

HYMNUS IN HONOREM B. VIRGINIS.

HYMNUS—containing a Summary of Christian Faith.

MS. 4to. vellum, well written, in old wood binding. T. C. S.

(1) Pope Gregory the Great wrote this tract in the beginning of his Pontificate, i.e. about 590. It was paraphrased in the Saxon language by Alfred, according to *Wanley, Lib. Vet. Septent. Cat.* p. 71. *Cave, H. L.*

(2) This was first written in Greek by *Sophronius*, patriarch of Jerusalem, 629. It was first translated into Latin by *Paukus Diaconus*. I suspect the present metrical version is by *Hildebertus de Lavardino*, a disciple of *Berengarius*, in the 11th century, and Archbishop of Tours. K. 23.

16. *QUINTILIANI INSTITUTIONES ORATORUM.*

ROBERTUS LINCOLN. DE OCULO MORALI.

MS. small 4to. vellum, wood binding. "Ex dono Gul. Beale, Collegii Magistr."

(1) *Mutilus ad init.*—in a very small but distinct character.

(2) In a different writing and inferior condition: mentioned by *Pitæus* as in the Libraries of New College, Merton and Magdalen, Oxon. and Pembroke Hall, Cambridge. Whether or not this be the same as the work mentioned by the *Cat. MS. of Catharine Hall*, I cannot tell. It is here ascribed to *Robertus*; there Professor Corrie has given it to *William* of Lincoln. See *Camb. Antiq. Soc. No. 1*, p. 7. *Oudin*, Tom. 3, p. 150, mentions a short treatise with this title among the works of *Grostete*, as in the Library at Westminster. I cannot find *Gulielmus Lincoln* in *Oudin*. *Tanner*, in his *Biblioth.* does not mention this among his works, but he does among those of Rob. Lincoln.

17. EPISTOLÆ STI PAULI, cum gloss.

MS. 4to. vellum, bound in wood. "D.D. Jeremiah Holt." As in D. 14, it is in 3 columns.

18. (1) PRIMA PARS OCULI SACERDOTIS.

(2) DEXTRA PARS, ejusdem.

(3) SINISTRA PARS, ejusdem.

(4) CONSTITUTIONES GUL. DE GRENFIELD, EBOR. ARCH. 1300, PONTIFICATUS ANNO 1^{mo}.

(5) CONSTITUTIONES OTHONIS, 1237.

(6) OTTOBONI, 1268.

Old vellum, MS. 4to. double columns, well written. "Ex dono Thos. Hutton, Nov. 14, 1638."

(1) (2) (3) *Oculus Sacerdotis*. There are two persons mentioned as authors of works having this name, viz. *Gulielmus de Pagula*, or *Paghamus*, and *Gualterus Parcherus*.

Gulielmus de Pagula, was Vicar of Winfield, near Windsor, about 1350. He is mentioned by Boston de Bury with commendation. *Oudin*, Tom. 3, p. 867, says, *Oculus Sacerdotis* in plurimis Angliæ Bibliothecis absque authoris nomine (as in this case) reperitur. He mentions the work being sometimes ascribed to Parker, and thinks them the same person. Before meeting this authority, I had concluded the same from the uncertain way in which *Pitæus* and *Fabricius* speak of Parker. See also *Tanner's Biblioth.* p. 570.

In *Casley's Catalogue of the King's Library*, it occurs three times, 6. E. 1. 1, where it is ascribed to *Parker*, and 8. B. 15. 1, and 8. C. 2, 1, where it is given to *Gul. de Pagula*.

(4) "William Greensfield was Lord Chancellor under King Edward I.; consecrated at Lyons by Pope Clement V. in 1305. He was joined in commission with Baldok, Bishop of London, to examine into the charges against the Templars. He was so convinced of their innocence, that on the dissolution of their houses, he provided for a great many. He died in 1315." *Collier*. The accusations against the Templars may certainly be considered as one of the greatest frauds of the middle ages, whatever conclusions we may form on the necessity of suppressing the order from political reasons. See *Addison's History of Knights Templars*.

(5) (6) See D. 13.

19. IVO CARNOTENSIS.

(1) DE SACRAMENTIS NEOPHITORUM.

(2) DE EXCELLENTIA SACRORUM ORDINUM ET DE VITA ORDINANDORUM.

(3) DE SIGNIFICATIONE SACERDOTALIIUM INDUMENTORUM.

(4) DE SACRAMENTIS DEDICATIONIS.

(5) QUID SIGNIFICAT DESCRIPTIO ALPHABETI.

(6) DE CONVENIENTIA VETERIS ET NOVI SACERDOTII.

(7) QUARE DEUS NATUS ET PASSUS SIT.

(8) DE ADVENTU DOMINI.

(9) DE NATIVITATE DOMINI.

MS. small 4to. vellum, beautifully written, bound in wood. "D.D. J. Holt."

"Baldewinus fieri fecit hunc librum. Siquis eum ab ecclesia Sti Edmundi abstulerit, excommunicatus est." (Sic.)

Ivo, a Frenchman, and disciple of Lanfranc, while the latter was Prior of Bec, afterwards Abbot of St Quentin, at Beauvais, and in 1092 Bishop of Chartres; obiit 1115. He denied the power of the Pope to excommunicate any person whatever without assigning cause. These tracts are Sermons from the Book entitled "*De Ecclesiasticis Sacramentis et officiis et præcipuis per annum festis Sermones*, 24," except (5), of which I can find no mention.

S. Edmundi Ecclesia. See *Dugdale's Monasticon*, Vol. 1, p. 300.

20. (1) JANUENSIS COMPENDIUM.
(2) DE ORATIONE DOMINICA—DE DIE DOMINICA—DE ARTICULIS FIDEI DE SACRAMENTIS.

MS. 4to. vellum. T. C. S.

To folio 143 is in a clear well written hand. The writing then changes for 24 more folios, and the treatise (1) ends abruptly. Then follows a fragment of a Sermon, in English, with this title,

"*Thys will rus on the Sonday after Trinite Sonday, or ellys on the Sonday before Ashe Wednesday or in Sexagesima.*"

Then follow (2) in a different hand.

(1) In hand writing of W. Crashawe. "Quere an hic sit Antonius Januensis qui librum scripsit quem prænotavit—Compendium figurarum moralium."

This *Antonius Januensis* was 'ordinis Fratrum Eremitarum Sti Augustini.' He flourished in 1418, and was present at the Council of Constance. See Trithemius. *Fabricius, Bibl. M. and I. L. Lib. 1.*

Wharton calls him *Antonius Rampelodus*, and gives a different name to his book. See *infra*, E. 7.

21. HYMNI PER ANNUM CUM NOTIS MUSICIS.
INSTRUCTIO DE FESTIS ET JEJUNIIS.

MS. 4to. vellum, bound in wood. T. C. S.

22. (1) VALERIUS MAXIMUS—DE GESTIS ANTIQVORVM.
(2) SOLINVS DE MIRABILIBVS MUNDI, Lib. 6.
(3) FRONTINI STRATAGEMATA, Lib. 4.
(4) POLYHISTORI DEFLECTIONES AVCTORVM LATINORVM.
(5) LIBER FALCONIÆ PROBÆ—UXORIS PROBI CONSVLIS. Metrice.
(6) FLORES AVCTORVM LATINORVM.
(7) Extracts from OVID'S METAMORPHOSES, in Latin.
(8) INDEX IN VALERIUM.

MSS. 4to. vellum, well bound—a thick volume containing 302 folios.

(4) I suppose this is a work of *Solinus*, as *Fabricius* mentions one of his by this name. *Biblioth. Latina*, Vol. 1, p. 414. Hamburg. ed. 1721.

(5) *Anicia Falconia Proba*, uxor Anicii Probi prætoris præfecti, non Adelphi pro-consulis, ut habet Isidorus Hispalensis. Claruit, anno 371. She is highly praised by St Jerome, Ep. 8. On the invasion of Italy by

Alaric, she fled to Africa, where she became acquainted with St Augustine, who addressed to her the tract 'de Videndo Deum,' and Ep. 179. Exstat (says Cave) ab ea, Cento Virgilianus de rebus divinis.

23. (1) OROSII HISTORIARUM Lib. 7.

(2) ALEXANDRI EPISTOLA AD ARISTOTELEM.

Folio, MS. vellum, wood binding, handsome with illuminated capitals.

T. C. S.

(1) *Orosius*, a Spaniard, presbyter of Tarracona, cl. 416. In 413 he was sent on an embassy to St Augustine by two Spanish bishops, in 415. He went to St Hierome, in Palestine, where in the Council of Jerusalem he exposed the Pelagian errors. The object of this history is to shew by enumerating the calamities that befel Pagan Rome—that the calumnies of the Pagans were false—for they attributed the seizure of Rome by the Goths to the provocation of the Gods at the spreading of Christianity. Gibbon sneers at him every now and then in his notes. His book was translated into Anglo-Saxon by King Alfred, and is quoted by *Sir David Lyndesay*, *Signat. F. ii.*

(2) See *Aulus Gellius*, *Noct. Att. xx. v.*, and *Fabricius* in *Biblioth. Græca*, 2, 10, 17.

24. FASCICULUS MEDICUS, cujus partes sunt, ut infra.

(1) ÆGIDIUS VERSUS DE URINIS CUM COMMENT. GILBERTI.

(2) ISAGOGE JOHANNICII AD TEGN. GALENI.

(3) TEGNI GALENI.

(4) PHILARETUS DE PULSIBUS.

(5) HIPPOCRATES AMPHORISMATA (Sic).

(6) HIPPOCRATIS PROGNOSTICA.

(7) THEOPHILUS DE URINIS.

(8) TRACTATUS DE LIBRO ANIMALIUM.

(9) ISAAC DE URINIS.

(10) HIPPOCRATIS AMPHORISMATA.

(11) CONSTANTINI VIATICUS.

(12) ISAAC DIETÆ UNIVERSALES.

(13) ID. ID. PARTICULARES.

(14) ID. DE FEBRIBUS.

(15) DE URINIS SIGNIFICANTIBUS MORTEM.

(16) TRACTATUS DE EFFECTIBUS QUALITATUM.

(17) CONFERENTIÆ.

MS. 4to. vellum. T. C. S. "De Librario St Augustin. Cantuar."

The table of contents is copied from one in an ancient hand writing at the commencement.

25. RHETORICA TULLII.

ROBERTI LINCOLN, QUÆSTIONES IN LIBR. POSTERIOR. SENTENTIARUM.

WALTER DE BURLEY SUPER LIB. PORPHYRII PRÆDICATOR. ET PERI
ERMENIAS (*περί ἐρμηνείας.*)

NOBILIA QUÆDAM SUPER LIB. POSTERIOR. SENTENT.

QUÆSTIONES DE MOTU.

DISPUTATIONES ET QUESTIONES.

FRATER ÆGIDIUS SUPER LIBR. PRÆDICAMENTORUM.
 NOBILIA IN LIBRUM PORPHYRII ID.
 IN LIBRUM PHISICORUM ARISTOTELIS.
 TRACTATUS DE 'SCIRE' ET 'DUBITARE.'
 MAGISTRI R. DE SHIERWOOD INSOLUBILIA.
 QUESTIONES NOBILES DE UNIVERSALIBUS.
 DUBITATIONES SUPER LIBRUM POSTERIOREM (sc. Sententiarum).
 QUESTIONES MULTÆ SUPER LIBR. ELENCHORUM—ET ALIA EJUSD.
 FARRAGINIS.
 4to. well bound, vellum.

A most unintelligible MS. The list above given is copied from an old one, as in D. 24.

"Liber Monast. Ste Marie de Swyneshead in Hoyland."

Swyneshead, an Abbey of Cistercian Monks in that part of Lincolnshire, called Holland. It was founded by Robert de Gresley, 1134, and dedicated to St Mary. *Tanner's Not. Mon.* p. 119.

Walter de Burley, an English Priest, cl. 1337, of Merton College, Oxon. He was for a time the fellow disciple of William Occam under Johannes Scotus, but he afterwards vigorously opposed his master. *Pitsecus*, who mentions (3) (4) and others of the same kind.

Robertus de Shirewoode, born at Coventry, a Doctor of Divinity of Oxford. He taught theology at Louvain, and Greek and Hebrew literature. He flourished in 1530. *Pitsecus*, who mentions two of his works, but not this.

26. (1) CASSIANUS DE SPIRITU SUPERBIE.
- (2) PASSIO SANCTORUM MARTYRUM SERGII ET BACHI.
- (3) RINCMBARI REMENSIS VITA S. REMIGII FRANCORUM APOST.
CUM PRÆF. ET HYMNO.
- (4) VITA S. GREGORII NAZIANZENI.
- (5) VITA S. MAURITII PRESBYTERI.
- (6) VERSUS IN HONOREM S. FELICE.

MS. folio, vellum, well bound, well written. (4) has been bound up in the middle of (3).

(1) It is the 12th Book of *Johannes Eremita* (D. 10) *de Cœnobiorum Institutis*.

(2) Probably from *Symeon Metaphrastes* on 7 Oct. as in *Cave*, H. E. Vol. 2, p. 89.

(3) *Rincmar* or *Hincmar*, a man of noble descent in France, became Archbishop of Rheims 845. From *Cave's* sketch of him he appears to have led a very busy life. He died in 882, during an invasion of the Normans. *Flodoardus* mentions his having written the life of his predecessor St Remigius. *Flod. Hist. Rem.* *Cave*, H. E.

(4) St Gregory Nazianzen wrote some Iambic *autobiographical* verses. See *Fabricius*, *Biblioth. Græca*, Tom. V. § 13. *Gregorius Presbyter* also wrote a life of him.

(5) Perhaps by Gregorius Turonensis. It was transcribed, as an inscription says, by Archanaldus, a deacon of the church of St Martin, at Tours, by order of the Bishop, *Raino*. See *Fabricius, B. Med. et Inf. Lat. Lib. XVII.* p. 47; *Lib. VII.* p. 105. Raino was Bishop in the 10th century.

28. CONSUETUDINARIUM MONASTERII B. MARIE, EBOR.

MS. small 4to. vellum. "D.D. Thos. Hutton." The name of Barnard is scribbled in different parts of the volume.

Alan, Earl of Richmond, 1088, built a stately abbey at York for black monks to the honor of St Olave, but it was afterwards dedicated to the Blessed Virgin by command of King William Rufus. *Tanner's Notitia Monastica*. Mr Baker, in his copy of Tanner, has referred to this MS.

29. STEPHANI DE PATRINGTON REPERTORIUM.

SCHOLASTICA EXERCITIA, OXON.

4to. MS. paper, well bound.

Stephen Patrington, a D.D. of Oxford, was Provincial Master of the Carmelites for 15 years. Leland describes his eloquence such as to draw 'incredibilis ad eum audiendum concursus.' He was confessor to the King and Queen; Bishop of St David's 1414, died 1417. *Piscus*.

E.

1. EXPOSITIO VOCABULORUM BIBLIÆ VEL DICTIONARIUM BIBLICUM.

MS. 12mo. vellum, well written. T. C. S.

2. (1) DE SEPTEM CLIMATIBUS EXPOSITIO. Lat.

(2) OF THE ASTROLABE AND ITS USES. Angl.

MS. 12mo. vellum. T. C. S. In an old parchment cover.

(2) Perhaps a translation of *Bede's* work with the same name.

3. (1) STATUTA CURIÆ CANCELLAR. ROBERTI, ARCH. CANT.

MODUS INTRODUCENDI NEGOTIUM IN TUTORIIS.

(2) STATUTA CURIÆ DE ARCUBUS JOHANNIS ARCH. CANT.

INDICES IN CONSTITUTIONES OTHONIS ET OTTOBONI.

(3) CONSTITUTIONES OTHONIS.

..... OTTOBONI.

MS. small 4to. vellum, in old wood binding. T. C. S.

(1) I suppose this to be Robert Kilwarby, Archbishop, 1272—1278. He then was promoted to the Cardinalate, and went to Rome. Collier mentions that he composed Statutes for the Court of Arches.

(2) John Peckham, most probably, by the company in which he appears, though Collier and Pitseus mention no such statutes by him. John de Stratford, however, in 1333—1348, who was a great proficient in Civil Law, may be the author.

(3) See D. 13.

4. (1) S. AUGUSTINUS—DE SERMONE DOMINI IN MONTE.

MISCELLANEA QUÆDAM THEOLOGICA. A few pages only.

VOCABULARIUM JURIS.

(2) SYMACHI (sic) EPISTOLÆ ALIQUOT "usque ad 28, libri primi."

(3) PETRUS ALPHONSUS ADV. JUDÆOS.

PLATO. Apparently some Latin Extracts, translated. Only a few pages.

MS. small 4to. vellum, wood binding. T. C. S.

(1) A genuine work of St Augustine. In Part 2, Vol. 3 of *Benedictine Edition*. St Augustine wrote it about 393.

(2) *Symmachus*, Bishop of Rome 493, died in 514. "Extant ab eo Scriptæ Epistolæ 12. *Concil. Tom. 4*, p. 1291. apud *Dacherii Spicilegium*, Tom. 5, p. 583." *Cave*, H. E. Fabricius mentions several others. The words in inverted commas are in the hand writing of W. Crashawe.

(3) See D. 11.

5. SUMMA VOCATA DEXTRA ET SINISTRA PARTES OCULI SACERDOTIS.

MS. 12mo. vellum. T. C. S.

See D. 18.

6. The common place book of Thomas Betson de Spon, containing

DECRETUM ABBREVIATUM.

CASUS PAPALES.

EPITAPHIA QUÆDAM.

DE OFFICIO VICARII.

(1) BONIFACIUS DE REGULIS ET CASIBUS JURIS.

FRAGMENTA MEDICA, Angl. et Lat.

PROTOCOLUM DE LIBRIS S. CLEMENTIS ET DECRETALIUM.

MS. very small 4to. paper and vellum, old binding. T. C. S.

(1) This is Boniface VIII, Pope from 1294 to 1303. "Præterea Ludovicus a S. Carolo memorat ejus (sc. Bonifacii VIII.), p. 32, *de regulis juris*." *Fabricius in Lib. 2. B. M. et I. L.*

7. FIGURÆ BIBLIÆ, a common place book of references to Holy Scripture on various subjects.

MS. 12mo. paper, old vellum binding. T. C. S.

Antonius Rampelagus natione Italus, Genuensis, ord. Eremitarum Sti Augustini frater, S. T. D. disputavit in concilio Constantiensi adv. Hussitas, 1418. Scripsit ad juvenes ordinis sui in cœnobis Neapolitano studentes. Super varios V. T. locos opusculum quod *Figuras Bibliæ* inscripsit 'rudo et trito Eloquentio Scriptum' refert *Sixtus Senensis* Bibl. Sanct. Lib. 4, p. 198, in quo

sacras historias exponens singulas ad morales virtutes accommodavit. It has been often published. *Robertus Gerius, Addenda to Cave, H. L. man. 1418.*

8. (1) EXCERPTIONES DE DIVERSIS LIBRORUM VOLUMINIBUS, (Theological.)
 (2) LOTHARIUS sive INNOCENTIUS III. DE MISERIA HUMANA, Lib. 3.
 MS. small 4to. vellum, well written. T. C. S.

(2) Lotharius or Innocentius III. became pontiff in 1198, at the age of 37; he died in 1216. This book is called 'de contemptu mundi sive de miseria humana.' It has been often published, and is addressed to Peter, Cardinal of Oporto. See *Labbæus*, Vol. 1, p. 508.

9. (1) COMPENDIUM THEOLOGICÆ VERITATIS, LIB. 7, CUM TABULA.
 (2) DISTINCTIONES MAGISTRI NICH. GORANI.
 MS. 8vo. vellum, thick vol. T. C. S. "*De comi (communi) librar. mnchrum Dunelm.*"

There is an account of this ancient Library in one of the Publications of the Surtees Society.

(1) It is the same as that attributed to *Ægidius Romanus*, B. 2.

(2) *Pitæus* makes Nicholas Goranus or Gorhamus, an Englishman; but says *Fabricius*, non Anglus, nec Belga, sed Gallus, a loco natalitio in finibus Cenomanensium et Aremoriorum, nuncupatus. Ordinis Prædicatorum, et Theologiæ Magister, Parisiis, ubi diu docuit et conventui S. Jacobi Prior Præfuit, obiitque ann. 1295. *Wharton* places him, with *Pitæus*, a century later, and considers him an Englishman, of St Alban's. It appears that these "distinctiones" have never been published.

10. (1) SPECULUM JUNIORUM.
 (2) S. BERNARDI SERMO DE QUADRUPLICI DEBITO.
 (3) DE HOROLOGIO ACHAZ.
 (4) DE SACRAMENTIS.
 (5) TABULA DENOTANS QUÆ SENTENTIA QUOVIS DIE LEGATUR.
 (6) REGULA STI BENEDICTI.
 (7) S. BERNARDI EPISTOLA AD ABBATEM COLUMBENSEM.
 MS. 12mo. vellum, well written. T. C. S. "*Robertus de Flaneyn.*"

(2) *Sermon 22, Tom. 3, p. 1127, Benedictine edition.* It is addressed to the Monks of Clarevall, Four reasons why their lives are due to God. He tells them that he had had certain signs that the souls of the dead at Clarevall had flown to heaven. With this exception (viz. his pretension to a supernatural revelation) the Sermon seems a very admirable one.

(6) In *Fabricius*, Lib. 1, in voce '*S. Benedictus*' is given an account of this Regula. It is published in the *Bibliotheca Patrum, Colon.* Vol. 1, p. 706, and in *2d Lugdun. Vol. 9, p. 655.* It was translated into English by Bishop Fox (of Durham), published in 1516.

(7) I cannot find any such Epistle as this among the published works of St Bernard. See *Index to Mabillon's Edition.*

11. PSALTERIUM VETUS LATINUM, nec tamen vulgatæ translationis.
 A handsome MS. 8vo. vellum.

12. (1) EXPOSITIO EPISTOLÆ VALERII AD RUFINUM DE DISSUASIONE
NUPTIARUM.
(2) TRACTATUS CONTRA MALOS RELIGIOSOS.
(3) PHILOBIBLON DOMINI RIC. DE ANGUILE COGN. DE BURY, EPISC.
DUNELM.
(4) GUL. DE OCCHAM disputatio inter militem et clericum de potes-
tate commissa prelati ecclesiasticis et principibus terrarum.
(5) EUCHIRIDION MAGISTRI ALANI DE PLANCTU NATURÆ.
(6) TRACTATUS DE MORIBUS REGALIBUS—id. de maximis, cum Com-
ment.
(7) PROLOGUS ALANI DE PLANCTU NATURÆ.
(8) SENECE PROVERBIA ALIQUOT—alphabetice—a diversis libris ejus.
(9) LIBER DE COPIA VERBORUM—sive de 4 virtutibus, quæ
dicitur formula vivendi—ad Paulum.
(10) SENECE TRES EPISTOLÆ AD LUCILLUM, viz. Ep. 2, 76, 77.
8vo. MS. vellum, well written. T. C. S.

(1) I can find no notice of this in the accounts (in Fabricius and Cave) of Ruffinus Aquiliensis, nor under any other. In *Fabricius, B. L.* sub *Valerio Maximo*, ad finem. Dissuasio ad Ruffinum ne ducat uxorem sub nescio cujus Valerii nomine Scripta, legitur inter *Opera S. Hieronymi, Tom. 5. Ed. Johannis Marcianæ, p. 337.* Leland, de *S. B. pp. 307, 327*, mentions Commentaries on it. Among others who so wrote were Nicolas Trivet, 1328, and John Rideval, 1330. *Gunton, Hist. of Peterburgh Cathedral.*

(3) *Richard de Angerville* or *Richard de Bury*, Bishop of Durham and Chancellor to King Edw. III, died in 1354. Hic cum Oxoniæ bibliothecam fundasset, librum de amore librorum et institutione illius Bibliothecæ a Roberto Holkot conscribi fecit, inscripsitque *Philobiblion*, illique Epistolam an. 1344, suo nomine præfixit, unde libellus iste etiam sub Ricardi nomine prodit sæpe numero ut Spiræ, 1483. Paris. 1503, &c. Morhofio judice, *Philobiblion*, etsi dictio genium istorum temporum sapit, tamen eleganter Scriptum est, ac multa proponit rei Bibliothecariæ arcana. At the end of the MSS. (and in this one also) is written, Explicit *Philobiblon domini Ricardi de Angerville, cognominati de Bury quondam Episc. Dunelm.* Completus est tractatus iste in manerio nostro de Auklande, 24 Jan. a. d. 1344, ætatis nostri 58. Pontificatus II." *Fabricius, B. 3.*

He was also Dean of Wells, and Tutor to the Black Prince.

(4) *William of Occham*, the Venerabilis inceptor and Doctor Singularis et Invincibilis of the Schoolmen, was famous about 1330. He violently opposed John XXII. in the matter mentioned D. 13, but was protected by Lewis of Bavaria; he died in 1347. *Fabricius.*

(5) *Alanus de Insulis*, a Fleming, the Doctor Universalis of the Schools, 'theologus Parisiensis ejusque academix moderator. Tandem ordinis Cisterciensis Conversus seu frater laicus factus est, A. 1215,' and died 1294. 'Librum de planctu naturæ contra Sodomix vitium,' edidit *Leyserus Hist. Poematum medii Ævi*, p. 1012, &c.

(8) Quæ in Editionibus antiquis feruntur sub titulo, proverbiorum Senecæ parum differant a P. Syri Sententiis. *Fabricius, B. L.*

(9) This is mentioned thus by *Fabricius, Bibl. Lat.* In iisdem Epistolis (i.e. in the Epistles of Pseudo Seneca to St Paul,) Pseudo Seneca ait se ad Paulum mittere librum de copia verborum, et *Thomasinus de Bibliothecis Patavinis*, p. 58, testatur in Bibl. Monasterii S. Antonii urbis Patavinæ extare manu Exaratum, L. Annæi Senecæ Cordubensis Stoici discipuli librum de copia verborum ad Paulum. Nugæ, Nugæ, inquit Nic. Antonius hæc narrans T. 1. *Bibl. Vet. Hispan.* 1. 8, p. 31.

13. A CALENDER OF PISTLIS YT BE RAD I YE CHURCH.

EPISTLES OF ST PAUL—DEDIS OF THE APOSTLIS—JAMES—PETRE 1, 2.—JOON. 1, 2, 3.—JUDAS—APOCALIPS OF JOON.—with Prologues.

MS. small 4to. vellum, beautifully written. "Ex dono Oliv. Dand. Coll. Soc. 1635."

14. PSALMS in English—CANTICLES, from Is. 12; Is. 38; 2 Kings 1; Exod. 15; Hab. 3; Deut. 32. SONG OF 3 CHILDREN, in an abbreviated form. TE DEUM—MAGNIFICAT—BENEDICTUS—NUNC DIMITTIS—ATHANASIAN CREED, with comment. on each article. PROVERBS—ECCLESIASTES—CANTICLES—WISDOM—ECCLESIASTICUS.

MS. very small size, vellum, beautifully written. "Ex dono Edw. Powell, hujus Collegii græmialis."

Seems to have been a book of private devotion. There is a prayer and some reflections at the end in a later hand writing.

15. PSALTERIUM CUM CANTICIS.

MS. small as before, vellum, beautifully written and illuminated. "D. D. W. Beale."

The part of the Litany containing the invocations of Saints has been scratched out with a furious pen.

16. INSTRUCTIONES AD MONACHOS, viz.

De octo ornamentis Monachorum. De 3 temptationibus Monachorum. De Milite Spirituali. De armis Ejus et Equo. De Divitibus. De Monachis. De Corpore Christi. Homilia Eusebii Episcopi. De tribus habitaculis: Cælo, Mundo et inferno.

SERMONES DIVERSI EUSEBII, GREGORII, ISIDORI, ALIISQUE.

MS. small size, vellum, wood binding.

Seems to be a sort of common-place book of Theology for a Monk. The 'Sermones' are by far the largest portion of the book.

17. (1) TRACTATUS DE CONSCIENTIA ET FAMA.

(2) PETRI LOMBARDI SENTENTIARUM LIBRI 4.

(3) DE DUOBUS TABERNACULIS.

(4) CELEBRATIO MISSÆ IN COMMEM. PASSIONIS CHRISTI.

(5) ANIMADVERSIONES QUÆDAM THEOLOGICÆ.

- (6) SERMONES SUPER EPISTOLAS DOMINICALES.
 - (7) DE ANIMÆ ESSENTIAM, EJUSQUE POTENTIIS.
 - (8) SENECA DE REMEDIIS FORTUITORUM.
 - (9) DE BENEFICIIS.
 - (10) BOECIUS DE DISCIPLINA SCOLARUM.
 - (11) DE STATU MAGISTRICI.
 - (12) TULLIUS DE AMICITIA.
 - (13) DE SENECTUTE.
 - (14) TRACTATUS PLURIMI PHILOSOPHICI.
 - (15) NUMERUS CAPITULORUM BIBLIÆ.
- MS. small 4to. vellum, in different hands. "Ex dono Mri Gent,"
at B. 15.

(1) These pages merely serve as a cover to the other parts, when the MS. was unbound. *Petrus Cellensis* (see infra) also wrote 'de Conscientia.'

(2) See B. 11.

(3) This may be an extract from *Petrus Cellensis*: "Mosayci tabernaculi mysticæ Expositionis, libri 2." See in *Biblioth. Patrum*, Tom. 23, p. 636, et seq. See *Cave, H. L.* Vol. 2, p. 248.

(9) A genuine work, in 7 books, ad Æbucium Liberalem Lugdunensem; cujus mentio fit, Ep. 91. Videtur illud opus respicere Seneca, Ep. 81.

(10) Hunc librum, Boethii nomine, quod præ se fert, maxime indignum, a Dionysio Rikelio Carthusiano qui ob. 1471, scriptum esse prodit Labbæus. *Cave, H. L.* But Fabricius says Labbæus is wrong, and after mentioning other conjectures, approves of the one fixed on by *Thomasius*, who gives it to *Thomas Brabantinus*, or *Cantipratanus*, qui fl. 1250. I find, however, that this differs from the Venice Ed. 1491, and the Basil. Ed. 1570; it is much shorter.

(11) This is the third Book de disciplina scholarum. The same remark applies to it.

18. EVANGEL ACCORDING TO ST JOON.

PSALMS, various.

AN EXPLICACION OR SUMME OF THE CREED.

MS. 12mo. size, vellum. T. C. S.

19. EXPOSITIO VOCABULORUM BIBLIÆ. "Joh. de Pratis a quibusdam auctor fuisse creditur." Handwriting of W. Crashawe. Ordine alphabetico.

MS. small 4to. vellum, well written. T. C. S.

Cave, *Fabricius*, and *Labbæus* mention no such person as *Joh. de Pratis*. It is most probably a mistake for *Arlottus de Prato*, Tusciæ oppido, ordinis minorum Generalis, obiit an. 1287. Hic *Concordantias Biblicas* scripsisse traditur ab *Albicio*, ut ex ejus libro *Conformatum*, quem an. 1380, absolvit, notavit *Oudinus*, Tom. 3, p. 569. *Arlotique* hujus esse putat *concordantias Latinas* quæ toties recuse sunt in variis locis, atque *Hugoni de St Charo* tribuuntur *Florentino*, aliisque. Alii referant ad *Conradum de Halberstadt*

vel Ricardum Stavenesby vel ad Joh. Derlington; sicut particularum concordantias ad Johannem de Segovia. Arlotum secutus est Is. Nathan ut ipse profitetur qui Hebraicas concordantias composuit. *Fabr. Lib. 1.*

20. S. BIBLIA—Vulgatæ editionis—cum prologis et indice.

MS. 12mo. size, vellum, beautifully written. "Ex dono Mri Gent."

21. VOCABULARII fragmentum.

SERMONES, 34.

MS. 12mo. size, vellum, well bound.

22. Iste Libellus constat domini loci dicti de Henton ordinis Carthus.

Orate, Supplico, pro anima fratris Johannis Clerk quondam dictæ domus Monachi et scriptoris hujus opusculi cui nomen intitulatur "VENI MECUM IN ADJUTORIUM."

It contains 17 chapters, of which the following are the contents:

(1) *Anselmus* de examinatione mortis, perpetuæ pœnæ et sempiternæ gloriæ.

(2) *Bernardus* de Ingratitudine.

(3) De guerra inter Jerusalem et Babilonem.

(4) Meditatio devotissima et valde utilis—compilata a magistro *Ughtredo* Dunolini—sacræ paginæ professore.

(5) Formula compendiosa vitæ spiritualis, ex Horologio Sapientiæ, Lib. 2, c. 16.

(6) De Scientia utilissima homini mortali, quæ est scire mori.

(7) Qualiter Christus in Sacramento Eucharistiæ sit devote recipiendus. Hor. Sap. 2, 4.

(8) Quare divina sapientia suos caros in hoc mundo permittit tam multipliciter tribulari. Hor. Sap. 1, 20.

(9) De Cruciatibus Infernalibus. Hor. Sap. 1, 10.

(10) De gaudiis paradisi terrestres.

(11) Nota remedia contra temptationes—De utilitate temptationum et tribulationum quibus deus Electos suos temporaliter affligi et fatigari permittit.

(12) De oratione et de modo orandi.

(13) De tribus periculis in orationibus Cavendis, secundum Bernardum.

(14) Tria sunt in oratione consideranda id. id.

(15) De Libro qui vocatur *Florarium Bartholomæi*, i. e. de vita perfecta.

MS. small 4to. vellum, well written, bound in wood. T. C. S.

De Henton, in Somersetshire, in 1227. Ela, Countess of Sarum, founded a monastery for Carthusian monks, dedicated to St Mary and St John. In the *Monasticon Anglicanum*, it is placed in Wiltshire, which Tanner corrects. *Not. Mon.* p. 200.

(1) I find no separate tract with such a name among the works of St Anselm.

(2) Among the *Sermones de Diversis*, N°. 27, p. 1139, Vol. 1, *Benedictine Ed. (Mabillon.)*

(3) See *S. Bernardi Parabola II. Vol. 1*, p. 1248, ditto.

(4) *Ughtred Bolton*, ordinis Sti Benedicti, monachus Dunelmensis. Pits calls him an opponent of Wiclif, and mentions by him a book 'meditationum,' and some others. "Cum Guil. Jordano Dominicano et Jo. Hiltono Franciscano propter Fratres mendicantes controversias habuit." *Fabricius* who refers to Leland, c. 449, and *Baleus*, Cent. 6, 33. See *Pitæus*, in anno 1380.

(5) For the Horologium Sapientiæ, see D. 9. 3.

(13) The fourth Sermon in quadragesima. See *Mabillon's St Bernard*, Vol. 1. p. 821.

(14) The fifth Sermon, ditto.

(15) *Bartholomæus Florarius*, cl. 1420, a man not in orders and very much inclined, says Pitæus, 'religiosos non facile ferre et in eos quando se offerebat occasio debauchari,' in consequence of this his writings were suppressed, and very few remain. Pits gives only the names of two, *Florarium* and *de Abstinencia*. "Ex ejus libro de abstinencia locum profert Jo. Wolfius, Tom. 1, lectionum memorabilium, p. 801." *Fabricius*, Lib. 6. See *Professor Corrie's Notes to the Catalogue of Cath. Hall MS. books*, N^o. 1, p. 10.

23. (1) S. AUGUSTINUS—DE PASTORIBUS.
 (2) —DE OVIBUS.
 (3) —DE CURA AGENDA PRO MORTUIS AD PAULINUM.
 (4) —DE DISCIPLINA CHRISTIANORUM.
 (5) —DE DECEM CHORDIS.
 (6) —DE SYMBOLO CONTRA JUDÆOS.
 (7) SCHEMA MORALE.
 (8) AURELII CASSIODORI MAGNI SENATORIS LIBER DE ANIMA, in 18 ch^s.
 MS. small 4to. vellum, beautifully written. T. C. S. Wood binding.

"Liber Ste Crucis de Waltham."

(1) (2) are on the 34th chapter of Ezekiel. They are contained in the Antwerp edition, 1577, Tom. ix, but not in the Benedictine edition.

(3) A genuine production, script. circ. 421. It is in *Benedictine ed. Tom. 6*. I quote the following curious note of Labbæus. "Ex quo vel unico libro subrui potest universa Justificationis Calvinisticæ substructio: si vel attendas verba Paulini 'Universa pro defunctis Ecclesia supplicare consuevit: sive auream Augustini sententiam: In Machabæorum libris legimus oblatum pro mortuis sacrificium. Sed etsi nusquam in Scriptis veteribus omnino legeretur non parva tamen est Universæ Ecclesiæ Auctoritas: ubi in precibus sacerdotis quæ Domino Deo ad ejus altare funduntur, locum suum etiam habet commendatio mortuorum. Quid clarius?" Vol. 1, p. 134. S. Aurelius Cassiodorus—in aulis regum Gothorum Theodorici ejusque successorum gratus Præfectis Prætorio, et anno Christi 513, consul, deinde postremis annis ab anno 534, in Monasterio inter libros et sacras meditationes consenuit, producta ultra annum 93 ætate. In Commentario ad Ps. 145. Cassiodorus librum 'animæ' sive 'de anima' testatur tertium decimum in Variarum opere contineri, quod ab editoribus hactenus etiam a Gareti neglectum. *Fabricius*. Notwithstanding, the book was published at Paris in 1500. See the last edition of Cave, H. L.

(4) See B. 25.

(5) (6) See *Labbæus*, Vol. 1, p. 146. They are in the same volume of the Antwerp edition.

Waltham, was a College of Secular Canons founded by Earl Harold, 1062, which was changed by King Henry II. to a College of Regulars in 1177; dedicated to the Holy Cross and St Laurence. *Tanner's N. M.* p. 60.

24. (1) SPECULUM EDWARDI REGIS.
 (2) CARTA LIBERTA DOMINI NOSTRI JESU CHRISTI. Metrice.
 (3) SPECULUM S. EDMUNDI CONFESSORIS, in 36 ch^a.
 (4) SOME ENGLISH VERSES, about 2 pages.
 (5) PŒNITENTIUM REGULÆ QUÆDAM.
 (6) S. BERNARDI MEDITATIO DE COMPASSIONE B. V. Mariæ.
 (7) MELITO SARDIENSIS—DE ASSUMPTIONE B. V. Mariæ.
 (8) CLEMENTIS LANTHON PRIORIS—EXPLANATIO SUPER ALAS CHERUBIM ET SERAPHIN.
 (9) NARRATIO DE SPIRITU GUIDONIS.
 (10) DE HORIS CANONICIS.
 (11) NICODEMI HISTORIA DE PASSIONE CHRISTI.
 (12) ANASTASII EPISCOPI SERMO DE IMAGINE CHRISTI.
 (13) MISSÆ QUAS APARÉS ANGLS REGI KARULO MAIFESTABAT EI
 QD P PCCO SUO CELEBRETUR.
 (14) TRENTALE AUREUM GREGORII PAPÆ.

MS. small 4to. vellum, well written, old wood binding. T. O. S.

(1) The title is in *Casley's Cat. of King's Libr.* 8. F. 7. 4. *Speculum Sacerdotis Secundum Visionem Edwardi regis*, Libro 1. Neither Pitæus nor Fabricius mention this in the writings of King Edward the Confessor, nor any other. It is therefore most probably a forgery.

(3) S. Edmundus Rich. sive Divitis Arch. Cantuar. defunctus 1240. his life in C. 12. *Speculum Ecclesiæ ad Cistercienses Pontiniacensis Monasterii monachos*—in *Bibliotheca Patrum* (Paris) and in Lugdunensi, Tom. 25, p. 316. He was born at Abingdon, a friend of Roger Bacon, and Treasurer of Salisbury, afterward Archbishop of Canterbury from 1233 to 1240. Leland says the *Speculum* is the only one of his writings that he had seen, but there is in Lindwood and Spelman, *Constitutiones Synodales*. Fabr. B. 5.

(6) Perhaps from a spurious tract de Vita Mystica seu de Passione Domini, C. 10. See *Maillon's Ed. of St Bernard*, Vol. 2, p. 442.

(7) *Melito*, Bishop of Sardis, A. D. 170. The full title here given is "Relatio vera beati Millitonis Sardiensis Episcopi de Assumptione B. V. Mariæ, quam audivit a B. Johann. Evangelista et Scriptam fratribus Laodicensibus misit, apud Anselm. Eccles. Hist."

Extat sub ejus nomine liber de transitu B. V. Mariæ (sed ab omnibus pro spurio habitus etiam a Baronio, ann. 48, et 172. Sexto Senensi, Brasichallano, Possevino, Bellarmino, Labbæo, &c.) lat. in *Bibl. Patrum*, Tom. 2. Primus quod sciam sub Melitonis nomine citavit Beda, *Retract. in Act.* C. 8. et C. 13, qui nonnulla in eo S. Scripturæ veritati repugnantia notat, quæ propterea in editionibus nonnullis omittuntur: immo figmentum diserte vocat et plura in eo mendacia animadvertit. *Cave, H. L.*

Fabricius, Biblioth. Græca V. 1, 2, says there are several Greek copies extant of it under the name of St John, which appear, however, to be more ancient than the Latin version.

(8) *Clemens Lanthon*, Anglus, Canonicus regularis et presbyter circ. ann. 1170. *Fabricius*, Lib. 11. *Leland*, C. 199. *Pitæus*, p. 232. Prior of Langdon a Premonstratensian Abbey in Kent.

(9) A vision of Gydo in civitate Alesco, 24 miles from the Curia Apostolica, in 1323, assuring him of a future state.

(11) See B. 20, 4.

(12) *Anastasius* Episcopus, patriarch of Antioch, called also *Sinaita*, Cl. 561. I suppose this to be a Latin translation of the Sermon given by *Combesius*, *Hist.* 45, num. 15. See *Cave*, *H. L.*

(13) After the title. Si quis illas in honorem domini nostri Ihu Christi, Stæ Mariæ, et Sti Ægidii habuerit celebratas cum oracionibus formarum sequentium et oracione Sti Ægidii.....adeo impetrabit quicquid juste petierit.

(14) Trentale, an office for the dead, to be said for 30 days. I had suspected this to be an extract from the Services of Pope Gregory I, but I cannot find it there.

25. THE CHASTENING OF GOD'S CHILDREN.

MS. 8vo. paper, in English, 27 chapters, well bound.

Printed by Caxton, in folio. See *Mr Hartshorne, Book Rarities*, p. 138, and p. 233, with this title, "The prouffitable boke for mānes soule, and right comfortable to the body, and specyally in adversite and tribulation, whiche boke is called The Chastysing of Goddes Chyldren."

"There is a MS. of this book in St John's Library: it is written in exactly the same hand as the MS. of Ovid in the Pepysian, and might have passed for the autograph production of the immortal typographer, were there not a much earlier one on vellum in the British Museum." *Hartshorne, loc. cit.*

26. MISSALE CUM CALENDARIO.

PSALTERIUM ABBREVIATUM ex dispositione S. Hieronymi.

MS. 8vo. vellum, beautifully written, with illuminated capitals. T. C. S.

27. HUGO DE S. VICTOR, DE SACRAMENTIS, Libri 4.

MS. thick volume, 8vo. vellum, well bound. T. C. S.

Cave mentions "de Sacramentis Xtianæ fidei, Lib. 2." There are however several other tracts by him which refer to the same subject, and which are here included.

28. (I) RICARDUS DE S. VICTOR.

(1) In Ps. 29.

(2) De septem desertis.

(3) In Ps. 122.

(4) De statu interioris hominis post lapsum.

(5) De exterminatione mali et promotione boni.

(6) De studio sapientiæ et ejus commendatione.

(7) De 6 generibus contemplationum.

(8) De Tabernaculo, Arca et Propitiatorio.

(II) HUGO DE S. VICTOR.

- (1) De meditatione.
- (2) Præf. ad tractatum de quadruplici sensu 3 Scripturæ.
- (3) De oratione.

(III) BONAVENTURA.

- (1) De 7 gradibus contemplationis.
- (2) De efficacia caritatis in anima suspirante ad amorem Dei.

MS. small 4to. vellum, well written, in old binding. T. C. S.

(I) In the edition of 1650, Rotomagi, 1 Vol. in 2 Parts. (5) occurs p. 1, part 1. (1) (3) p. 425, part 2. (4) p. 23, part 1. (8) p. 402, part 2. (6) is probably the same as de Eruditione, p. 46, part 1; and (7) is from the book called Benjamin Minor in part 1.

(II) In the edition Rotomagi, 1548, in 3 vols. (1) (3) are in Vol. 2, p. 284 and 238. The tract (2) does not occur there.

(III) In the edition Rome, 1588—1596. (1) is in Tom. 6, part 2. (2) I cannot find in the notices of that edition.

29. FASCICULUS MEDICUS—cujus partes simillimæ sunt ad D. 3, 4.

MS. 4to. vellum, with many MS. notes in the margin, old binding.
T. C. S.

30. POSTILLA SUPER EVANGELIA PER ANNUM.

HISTORIÆ EXTRACTÆ EX LIBRIS NARRATIONUM.

MS. small 8vo. size, vellum, well written, bound.

The MS. affords no clue whatever, that I can discover, as to the author of the Postilla.

31. PETRUS DE RIGA. AURORA. Metrice.

COMMENDATIONES OMNIUM APOSTOLORUM.

MS. 4to. double columns, vellum, old wood binding. T. C. S.

Petrus de Riga, Cantor et Canonicus Remensis ab anno 1170, defunctus circiter 1209. The book called *Aurora* is a metrical translation of the books of the Bible, some in hexameters, and some in elegiacs. The greatest part of it is still unedited. There is a twofold edition in the Libraries, one as it came from the hands of Petrus de Riga, and another which was interpolated during the life-time of the author by Ægidius Parisiensis. In Leyser's collection of middle age poetry, there is an account of the different parts of the work as far as he could ascertain. It is doubtful whether Petrus de Riga translated the whole or only part of the Bible; whether or not, Ægidius completed it. From a copy of a MS. in the Library at Vienna, which contained the Sacred History down to the end of the Book of Ruth, and the Gospels, it appeared to be proved in the opinion of P. I. Lambacher, that this was the only part which P. de Riga performed. He confirmed his opinion by quoting Henricus Gandavensis, who says that P. de Riga versified the Heptateuch, 2 Books of Kings, and the Gospels. Both Henr. Gandavensis, and the MS. referred to are of the same age with P. de Riga. A MS. at Turin contains more than the Vienna MS. viz. Tobit, Daniel, Judith and Esther in addition, and the Maccabees, and the Acts of the Apostles, with an epitome or recapitulation of all that pre-

cedes the Acts. It has been hence conjectured that Ægidius wrote only the epitome and the versification of the Acts. *Fabricius*.

The MS. here catalogued contains a hymn in honor of St Agnes. Pentateuch, Joshua, Judges, Ruth, 2 Books of Kings, Cantic. Cantic. coming between them, Tobit, Esther, Judith, Daniel, Maccabees, Gospel History, Acts of Apostles, and recapitulation of what precedes. In the Vienna MS. there is said to be a hymn to the B. V. Mary, after the Book of Ruth: there is none in this MS.

32. SOME ENGLISH VERSES ABOUT THE DAYS OF THE WEEK.

CALENDARIUM, handsomely written.

MARTIOLOGIUM do. with illuminated capitals.

OFFICIUM S. GABRIELIS, later and coarser writing, 2 pages only.

MSS. 4to. vellum, well bound, wood. T. C. S.

"Constat ayo Xpof. (sic) Caldecott." "Dono Dedit Thomas Gyles, 12 Mai. 1558."

The Martilogium is the commentary on the Calendar, being the principal part of the volume. It contains short notices of the lives of the Saints, arranged according to the days of the month.

The office of S. Gabriel the Archangel, containing the introits, &c. for that festival.

There are traces, in the binding, of a very handsome illuminated MS. which has been used up to bind this one with.

33. (1) NARRATIO DE SPIRITU GUIDONIS.

(2) VITÆ SANCTORUM ALIQUOT—Tractatus moralis.

(3) SPECULUM LAICORUM.

(4) SERMONES MICHAELIS DE UNGARIA.

(5) SPECULUM RELIGIOSORUM.

DE CONFESSIOE, (6 pages only.)

DE PRÆDICATIONE VERBI DEI, (2 pages.)

MS. 4to. paper, well bound.

(1) See E. 24, 9.

(2) In the following order. S. Pauli Eremitæ. S. Antonii. S. Hilarionis. S. Thaycis(?) S. Johannis. S. Or. De S. Thebarde. De S. Theone. De S. Apollonio. De S. Ammon. De S. Coprete. De S. Abbate—(I cannot read it.) De S. Heleno. De S. Eulogio. De S. Appelle. De S. Paphnutio Abbate. De S. Isidoro. De S. Apollonio. De S. Machario. De S. Amone. De Antonio et Paulo. De S. Promone. Then come: Interrogationes—de Oratione—de Continentia—contra Fornicationem—de nihil possidentibus—de Abbate Helie—de Distreccione (sic)—de Humilitate—de Patientia—de Caritate—Johannes Subdiaconus—Abbas Johannes.

(4) There are 13 of these Sermons. All that Fabricius says of him is as follows. "Michaelis de Ungaria Doctoris Theologi Sermones prodiere Colonie, 1496, 8vo. apud Hermannum Baumgart de Ketwich: nulla hujus Michaelis mentio in *Davidis Czwittingeri Specimine Hungariæ Litteratæ*." I do not find him mentioned any where else, but Fabricius has not given

the *first* edition. There is one in C. C. C. Library bearing date Argentorat, 1493. See *Nasmith's Cat.* 429.

(5) By *Gul. de Pagula*, I suspect. Pitseus however says that it begins 'Accipe disciplinam meam.' 'Accipite, vos religiosi, disciplinam meam,' is the beginning of a MS. Norvic. More. 76, according to Bishop Tanner, *Biblioth.* p. 570. The present treatise begins 'Accipite, vos religiosi, hunc speculum.' There is perhaps sufficient similarity to conclude they are mainly the same treatise of Gul. de Pagula, see D. 18. There is a MS. with the same title in the Harley Collection attributed to St Edmund Rich or St Edmund Pountney (de quo v. E. 24, 3.) See *Harl. MS. Cod.* 3490, 5441.

34. RICHARD OF HAMPOLE—STIMULUS CONSCIENTIÆ. English metre, the titles of the Sections in Latin.

MS. 4to. vellum, well bound.

See B. 7.

F.

1. GUL. PERALDI SUMMA DE VITIIS ET VIRTUTIBUS.

MS. small 4to. vellum, full of marginal notes, old wood binding.

"D. D. J. Holt."

'Liber Sti Edmundi.'

Gulielmus Peraldus sive de Petra alta, a Frenchman of the province of Vienne; became a Dominican friar in 1219. He is by some said to have been Archbishop of Lyons, but it is most probable he was only a Suffragan Bishop. The year of his death is differently mentioned, by *Cave*, 1275. *Fabricius*, 1250, and *Possevinus Apparatus Sacr.* Tom. 1, p. 710, in 1255. This work has been often published.

There were several monasteries in England dedicated to St Edmund. See D. 19.

2. HYMNI ECCLESIASTICI—CUM NOTIS MUSICIS, vel PROCESSIONALE.

MS. small 4to. vellum. T. C. S. Well written, old wood binding.

The chants are in Latin, the rubrics in English.

3. EXPLICATIO VOCUM IN S. BIBLIIS.

ÆLREDUS DE ONERIBUS ISAÏÆ. Mutilus in fine.

MS. 4to. vellum, well written, wood binding. "D. D. J. Holt."

(1) Seems a very common MS. There are several such works noticed in the authorities. See E. 1, E. 19. This however is not in alphabetical order, and seems something of the same kind as I should conceive the *Dicta* of Grostete must be. It begins '*Tres sunt paradisi, tres incolæ, tria ligna,*' &c. Occasionally there are a few pages written continuously in the same hand.

(2) This work of Aelredus, see D. 2, 2. is generally found among the works of St Bernard. It consists of 11 Sermons. *Cave*. Fabricius says there are 31 Sermons on Is. 13, 14, 15, 16, 'of the burden of Babylon.' It is in Vol. 2, *Mabillon's* edition of St Bernard, p. 555. It is in one place '*Ethelredus*.'

4. (1) TRACTATUS THEOLOGICUS.
- (2) GUL. DE MONTE, DE INQUIRENDIS IN CONFESSIONE.
- (3) SERMONES 4 DE DIVERSIS.
- (4) TRACTATUS THEOLOGICUS, in 133 ch^a.
- (5) SPECULUM PŒNITENTIS, in 65 ch^a.
- (6) JOH. BELETHUS—DE ECCLESIASTICIS OFFICIIS.
- (7) EXCERPTA DE VITIS PATRUM ad Monachos, quas de Græco in Latin. transcripsit Jeronimus.

MS. small 4to. vellum, wood binding. T. C. S.

(1) This seems to be on a variety of subjects, but it is so contractedly written, that I cannot make out the beginning of it, thus Dicit Deus cenral.....

(2) Gulielmus de Montibus, or Montanus, or Leycestrius, Anglus, Canonicus Augustinianus Lincolnensis, circ. ann. 1217. *Fabricius*. This work is not mentioned. It is probably an extract. See *infra*.

(3) Four Sermons without name—de utroque adventu—de jejuniis, &c.

(4) Begins—De malis innotescendis ex *Acilio Cabilonensi*—whose name occurs neither in *Cave* nor *Fabricius*.

(5) Mentioned as by *Gul. de Montibus* in *Tanner's Biblioth.* p. 361. (See *Nasmith's Cat.* C. C. C. 217.) where several other works of the same kind are also given. One in the Bodl. 'Wilelmi de Montibus scriptum, quomodo religiosi monendi sunt ad confitendum et quæ pœnitentiæ pro peccatis religiosorum est injungenda.' *Oudin*, p. 117, Tom. 3, seems wrongly to have confounded him with Gulielmus de Schirewood (See *Tanner* and *Piscus*), for which he gives no reasons.

(6) Johannes Belethus, Theologicæ Scholæ Rector Parisiis ut testatur *Henricus Gandavensis*, c. 18, *de Script. Eccles.* Deinde in Ecclesia Ambianensi (*Amiens*) floruit, teste Alberico in *Chronico* ad ann. 1182, p. 363. The present work has been often edited. *Fabricius*, Lib. 9, Tom. 2, p. 1589, calls it 'nobile opus.' *Gunton*, *Cat. Monast. Peterb.* says it is often found with the *Rationale* of *Durandus*.

(7) Among the 'opera falso adscripta Hieronymo,' in *Cave*, H. L. 'De Vitis SS. Patrum liber sub Hieron. nomine Antwerp, 1615, excusus partim ex Hieronymo, partim ex aliis autoribus consarcinatus.' See also *Fabricius*.

5. FORMULARIUM AUDIENTIÆ, PRO GROSSARIIS ET PROCURATORIBUS UTILE.

Large 8vo. MS. vellum, well bound. T. C. S.

A book of Ecclesiastical Law. 'Liber Thomæ Welde, Monachi.' 'De Librar. Sti Augustin. Cantuar.'

6. (1) JULIANI TOLETANI EPISCOPI PROGNOSTICON, Lib. 3.
 (2) SERMONES LXXIII. Mutilus in fine. The index gives 73, the MS. terminates in the middle of 71.

MS. small 4to. vellum, well written. T. C. S.

(1) *Julianus Toletanus*, not to be confounded with Julianus Pomerius, Bishop of Orange (Arausicanum) anno 495. Our author was Bishop of Toledo; he was a Spaniard of Jewish extraction, and was Bishop from 680 to 690. He presided at the 12, 13, 14, 15 Councils of Toledo, and was commended by Pope Stephen VI. This work is *Prognosticon futuri sæculi ad Idalium Episcopum Barcinonensem* (Barcelona) de præscientia futuri sæculi: Lib. 1, de origine mortis humanæ,—Lib. 2, de animabus defunctorum, quomodo se habeant ante corporum resurrectionem,—Lib. 3, de suprema corporum resurrectione. Published Leipsic, 1535. *Fabricius*, Lib. ix. *Bibl. M. et I. Latinitatis*.

(2) There is no name given to these Sermons.

7. JACOBI DE VORAGINE SERMONES DOMINICALES, 159.

MS. thick volume, 8vo. vellum, ill written.

It contains also an Index Sermonum and an Index Rerum, by Thomas Vowne, A.D. 1381.

In the beginning he is styled *Januensis*. See A. 20. Bishop Jewel's opinion of him may be seen in his *Index* to the *Answer to the Jesuit* under *Simeon Metaphrastes*.

8. JOH. LATHBURY, TRACTATUS ORIGINALIUM sive ALPHABETA MORALIS, Pars 1^{ma}. per litteras A, B, C.

MS. small 4to. vellum, poor condition.

An Englishman, Ord. Minor., about 1406. This work is the same as that called *Distinctiones Theologicæ*, as it is designated by both these titles in the MS. of St Peter's College, according to the Catalogue. *Oudin* thinks it also the same as the one called *Loci Communes*, in University College, Oxford, Cod. 820, and Exeter College, Cod. 20. *Fabricius*, Lib. ix. *Oudin*, Tom. 3, p. 2212. *Wharton*, *Addenda to Cave*, p. 85. *Cat. of St Cath. Hall*, MS. Professor Corrie, p. 9.

9. BREVIARUM ROMANUM.

MS. thick 8vo. vellum, well written.

10. POEMATATA VETUSTA, viz.

- | | |
|--|----------------------|
| (1) CARTULA APPROBATA. | } in rhyming verses. |
| (2) LIBER URBANI. | |
| (3) LIBER CATONIS. | |
| (4) VERSUS PŒNITENTIARII. | |
| (5) LIBELLUS EQUIVOCORUM VERBORUM. | Metrice. |
| (6) LIBER ENCHIRIDION (sic) ditto, same subject. | |
| (7) LIBER FNI DOCTRINALIS, ditto. | |

MS. small 4to. vellum, wood binding. T. C. S.

(2) *Daniel Church*, or *Ecclesiensis*, not *Becclesiensis*, as Geo. Brown has it in the Cat. MSS. of Trin. Coll. Dublin. See *Bale*, Cent. 3, N^o. 17. *Scriptis*, Latinis versibus, Urbanum—de uxorum comitate Liber 1, Clar. 1190.

(2) (3) are probably the same productions as those quoted in *Warton's Eng. Poetry*, Vol. 2, p. 170.

(5) There is a work with this title in the Library of Trin. Coll. Dublin. See *Cat. MSS. Angl. et Hibern.* Vol. 2, Part 2, p. 32, N°. 468, by Joannes Serlo, grammaticus, ex Eboracensi Canonico Monachus Fontanus, Cisterciensis ordinis, et tandem Abbas, Cl. 1170. *Bale, Scrip. Brit.* Cent. 2, N°. 91. See also *Chrysostomus Henriques, Phœnix reviviscens*, p. 80.

(7) *Alexander de Villa Dei*, or Alexander Neckham. See *Christopher Hendreigh, Pandect. Brandenburg.* p. 108, Patris Normannus, Dolensis non vero ut alii putant Burgunda, Doctor Sorbonicus, Cl. 1249. See *Wadding, Ord. Minor. Script.* p. 9. Scripsit volumen metro leonico de Grammatica, quod prænотавit Doctrinale puerorum. *Henricus Gandavensis de S. E.* c. 59, says it was much used in schools in his time. It was published, Venet. 1483. *Alanus de Insulis* also wrote a work, called *Doctrinale*.

All quoted from the *Historia Poetarum et Poematum Medii Ævi*, by *Polycarp Leyer*.

11. (1) SERMONARIUM.

(2) CONCILIUM LATERANENSE SUB ALEX. III. PAPA.

MS. small 4to. vellum, well written. T. C. S.

(1) Consists of notes and observations on different subjects; a sort of common-place for Sermons.

(2) Concilium Lateranense VIII, anno 1168 coactum. In quo Fredericus Imp. ob intrusum in sedem Apostolicam Victorem antipapam damnatur et imperio privatur. Consuluntur Johannes Sarisburiensis, Ep. 60, et Epist. ad Cantuariæ Sub-priorem. In eadem Synodo decretam esse legationem ad pellendos Episcopos (quos vocant) schismaticos et catholicos sedibus suis restituendos testatur chronicon Laudense A. 1168.

12. SCOTI QUODLIBETICÆ QUÆSTIONES, 21.

MS. small folio, vellum, well bound, "D. D. J. Holt."

"Liber W. Feckenham, Scolariis."

Johannes Dunstonensis Anglus (Leland calls him *Johannes Dunostenus*) a patria Duns, quod vocabulum Græcis σκóτος, Scotus communiter appellatus non ut Sexto Senensi visum, veluti σκωτεινός, ob profundissimam obscuritatem, discipulus Alexandri de Hales et Gulielmi Veri sive Guaronis, præceptor Occami et ab eo oppugnatus; ipse (ord. min.) docuit Oxoniæ primum, deinde ab ann. 1304, Parisiis, inter Scholasticos *Doctor Subtilis* ac Realium æctæ fax et tuba, dogmatis de immaculata conceptione B. V. oppugnator fervidus. Coloniz mortuus, 1308, ætatis 73.

The 12th volume of his works, ed. Paris, 1519, contains the present opusculum—and Antwerp, 1620, or Col. 1635. Waddingus added a commentary from Venice ed. 1520, and a solution of 243 objections of *Guido Bartolucio*, who had fancied he had observed so many contradictions in the works of Scotus,

13. (1) GREGORII MAGNI DIALOGUS, in 4 books, containing 12, 38, 38, 61 chapters respectively.

(2) GREGORII MAGNI PASTORALE.

MS. 8vo. paper and vellum, well written.

(1) *Dialogus in quatuor libros divisus inter Gregorium et discipulum ejus Petrum Diaconum de vita et miraculis patrum Italicorum et de eternitate animarum.* It has been often published. Pope Zacharias (ann. 741—752) translated it into Greek, and it has been translated into most modern languages, as well as into *Anglo-Saxon*. *Fabricius*, B. 7.

(2) See D. 15.

14. *MISSALE CUM NOTIS MUSICIS.*

MSS. small 4to. vellum, incomplete. There are a number of pages ready ruled. T. O. S.

15. *PROCLI COMMENT. IN LIBR. PLATONIS DE REPUBLICA, GRÆCE.*

Quarto, MS. beautifully written in small *Greek* character on paper, T. O. S.

See *Fabricius*, *Bibl. Græca*, Lib. 5, c. 26, § 16.

16. (1) *ISIDORI ARCHIEPISCOPI SOLILOQUIORUM LIBER QUI SINONIMA NUNCUPATUR.*

(2) *REGULA B. BASILII EP. CAPPADOCIÆ.*

MSS. small 4to. paper. T. O. S. "Scriptus circ. 1340," says W. Crashawe.

(1) See B. 20, 2. In *ed. Colon.* 1617, p. 216—227, præmissa *Epistola ad Braulionem Archidiaconum.* Meditationes et præceptiones morales sunt quæ *soliloquia* vocantur quia homo solus plangens secum vel rationem suam in consilium vocans inducitur: *synonima* vero, quia eadem res aliis aliisque verbis repetita inculcatur. Italicæ versionis meminit *N. Antonius*, *Tom.* 1, p. 263. *Fabricius*.

There is no Ep. ad Braulionem in this MS. The work is in 2 Books.

(2) In 18 chapters. It is probably an extract from the more diffuse work attributed to St Basil. I cannot find any mention in the authorities of a work answering the description of this MS. V. *Cave*, *Fol.* 1, p. 240. H. L. *Fabricius*, *B. G.* Lib. 5, c. 19, § 6, 9.

17. *SERMONES 56 SUPER EVANGELIA TOTIUS ANNI.*

MS. small 4to. vellum. Mutilus in fine. "Ex dono W. Beale, Coll. Mag."

There is no indication whatever, that I can discover, of an author in this volume.

18. (1) *ARISTOTELIS LIBER DE SECRETIS.*

(2) *ALGORISMUS—metrice cum commentario.*

(3) *DE 7 CAPITALIBUS CRIMINIBUS.*

(4) *TRACTATUS DE SPHÆRA ET REBUS ASTRONOMICIS.*

(5) *EXPOSITIO NOMINUM QUORUM USUS EST IN THEORIA PLANETARUM.*

(6) *TRACTATUS ASTROLOGICUS—metrice, qui sic incipit "Est tua Saturne, domus."*

- (7) TRACTATUS ASTRONOMICUS ET GEOMETRICUS—cum tabulis et figura Zodiaci.
 - (8) DE METEORIS.
 - (9) LUDI SALOMONIS QUOS FECIT PRO REQUESTU REGINÆ ACYRS.
 - (10) TROTULA MULIER SALERNITANA—DE MORBIS MULIERUM, c. 86.
 - (11) WALTERI MAPES APOCALYPSIS—metricæ.
 - (12) RHETORICA.
 - (13) SUMMA CUJUSQUE DISTINCTIONIS IN LIB. 4. SENTENTIARUM—carmen heroicum.
 - (14) SUMMA OMNIUM (SC. 101) DISTINCTIONUM 1^a ET 2^a PART. DECRETI AUREI GRATIANI—metricæ.
 - (15) MIRABILIA ORIENTIS ET ANGLIÆ.
 - (16) SENTENTIÆ EX DIVERSIS AUCTORIBUS.
- MS. small 4to. vellum. "Ex dono W. Beale."

(1) See B. 14. 2.

(10) *Trotula* quæ et *Erotis* dicitur cujus 'Curandarum ægri- tudinum muliebrium ante in et post partum liber extat cum medicis antiquis Venet.' apud Aldos filios 1547, p. 71. *Fabricius*, B. 19.

(11) '*Gualterus Mapes*, Henrici II. regis Sacellanus circ. ann. 1210, archidiaconus Oxon.' says *Fabricius*, who notices that *Leland* confounded him with *Gualterus Calenius*. This latter however was also archdeacon of Oxford. *Walter Mapes* was a Canon of Salisbury, precentor of Lincoln, 1196, and Archdeacon of Oxford, 1197. 'Vir admodum festivi ingenii qui lapsos clericorum et monachorum mores mordaci sale acriter perfricuit.' *Cave*. Scripsit *Apocalypsis* Goliz pontificis, Liber 1. De vita et moribus ecclesiasticorum, MS. in several libraries, see *Tanner's Biblioth.* p. 507. His poems have been lately published by the Camden Society of London.

19. Has been removed to L. 20.

20. STI GREGORII HOMILIÆ IN EVANGELIA, 40.

MS. small folio, vellum, beautifully written, old wood binding. T. C. S.

'Liber iste est de Societate fratrum minorum Herefordiæ.'

"De diversis lectionibus Evangelii homiliæ 40, ad Secundinum Tauromitanum Episcopum, anno 592, absolutæ." *Cave*, H. L.

They have been translated into Italian and French. *Fabricius*, B. 7.

21. BIBLIA CUM PROLOGIS HIERONYMI ET EPISTOLA EJUSDEM AD PAULINUM.

MS. small folio, vellum, well written and perfect, well bound. "Ex dono Oliveri Dand quondam Collegii Socii."

22. RICHARD LEPAR, CAPELLANUS DE FOSTON, DE 7 SACRAMENTIS SPONSALIBUS.

RICHARD LEPAR, TESTAMENTUM EJUS.

CONJURATIONES SEU EXORCISMI.

INVENTARIUM THO. MARSHALL DE BARTON, anno 1455.

DE DIE DOMINICA—imperfect.

FASCICULUS MORUM—cum indice.

MS. small 4to. paper, in poor condition, leaves have been torn out by wholesale. T. C. S.

This seems merely to be a common-place book; the name 'P. Marshall' occurs in another book of the same kind, see F. 26. I can find no notice of the name Richard Lepar, and I should think that the antiquity of the book is its only merit, as a curiosity.

23. (1) GUL. OCCAM disputatio inter Clericum et Militem de potestate regia.

(2) DE DEO CREATORE, SCHOLASTICA DISCEPTATIO, in 21 ch^a.

MS. 4to. vellum, ill written; the first occupies 6 folios, the latter 186 folios, and is in a different hand writing. T. C. S.

Gul. Occamus, a Franciscan, and disciple of Duns Scotus, afterwards his great opponent. 'Patronus nominalium et signifer occamistarum, Fraticellorumque, paupertatem Christi adv. Johann. 22 asserentium, ambitionemque Rom. Pontif. convellentium, clarus circ. 1330, defunctus, 1347.'

(1) has been published at Paris, 1598, et apud *Goldastum*, Vol. 1, p. 13, also in Eng. at London, 1540. (*Tanner*, p. 555.) There is a dialogue on the same subject, Univ. Library, and St John's Library, printed by Thomas Berthelet. *Hartshorne*, pp. 167, 433.

(2) begins 'Cunctæ res difficiles...' I can find no indication of the author.

24. (1) LEGENDA SANCTORUM TOTIUS ANNI CUM HOMILIIS.

(2) DE TRANSLATIONE S. JOHAN. BEVERLACI, (one page at the end.)

MS. small 4to. vellum, wood binding. T. C. S.

(2) *Folcardus*, a Cluniac Monk, an. 1066, addressed to Aldred, Archbishop of York, two books containing the "Vita et miracula Johannis Beverlaci, ex Hagustaldensi Episcopo (an. 687.) Archiepiscopi Ebor." John Beverley died in 721 or 722. The life is in MS. in C. C. C. Library, see *Tanner's Biblioth.* p. 99.

25. (1) ROBERTUS LINCOLN, COMPUTUS ECCLESIASTICUS cum tabulis et calendario.

(2) DE ASTROLABIO, cum figuris nitide exaratis.

(3) INTRODUCTIO IN ZAELIS CALENDARIUM.

(4) DE PLANETIS (different hand writing.)

MS. small 4to. vellum, in poor condition. T. C. S.

(1) This is an undoubted work of Bishop Grosseteste's. See *Pegge's Catalogue*, p. 282.

(2) I had thought this most probably by Bishop G., but it begins 'Scito quod Astrolabium est nomen Græcum,' whereas the treatise ascribed to him by *Tanner* begins 'Astrolabii circulos et membra.' *Pegge*, p. 281. *Tanner*, p. 349.

(4) begins also differently from the tract with this title ascribed to Grosseteste. See *Tanner*, p. 347.

26. A LATIN GRAMMAR in English.

VOCABULARIUM LAT. ENGL. as far as C.

PREFATIO AD PUGNAM GALLORUM A P. MARSHALL.

MISCELLANEA QUÆDAM.

TRACTATUS GRAMMATICALIS.

ARTOGRAPHIA (sic) prob. for ORTHOGRAPHIA.

VOCABULARY, ENG. LAT.

FRAGMENTA DUO—LATINE—SINE TITULO VEL AUCTORE.

MS. small 4to. paper. The very dirty common-place book of — Marshall. T. C. S.

27. TRANSLATIO S. BENEDICTI.

MIRACULA EJUSDEM.

SERMO IN HONOREM EJUSDEM. Mutilus in fine.

MS. small 4to. vellum, well written. T. C. S. Wood binding.

"Liber Scti Augustin. Cantuar."

Aimoinus, gente Aquitanus, Ord. Bened. monachus Floriacensis (de Fleury) claruit ante 1001, juvenis adhuc monachus factus, Oylboldo cœnobii præfecturam tenente. Sub Abbone et Guasline (afterwards Archbishop of Bourges, *Fabrio*. B. 1.) abbatibus vitam egit; atque illum anno 1004 ad monasterium Squires comitatus est, ejusque neci interfuit. Vir cum eloquentia tum multarum rerum peritia et mirabili ingenii flumine præstantissimus ut de eo loquitur Usserius. Inter scripta ejus, *De miraculis S. Bened.*, Libri 2, ad Guaslinum abbatem. Habentur apud Johannem a Bosco in *Bibliotheca Floriacensi*, p. 79. *Sermo in festivitibus S. Bened.* apud eund. p. 270. *Translatio reliquiarum corporis S. Bened. in Galliam.* *Duchesne* inter historicos Francorum. *Tom.* 3, and *Mabillon Sac. Bened.* 2, p. 359. *Cave*, H. L. Vol. 2, in anno 1001.

28. GULIELMUS SWARBY—ANNOTATIONES IN GENESIN ET EXODUM.

MS. small 4to. paper, poor condition. T. C. S.

Guilhelmus Pepinus, a Frenchman of Evreux, (Ebroicensis) ord. Prædicat. Scripsit Commentarium in Genesin et Exodum, circ. ann. 1500, quod sæpe typis excusum est. v. *Rob. Gery*. add. to *Cave*, Vol. 2. I do not know whether this is the individual or not. Perhaps it may be Gulielmus, 3d abbot of Melrose, who was previously prior of Kirkham in Yorkshire. Died in 1170. Among whose works, *Tanner* mentions *Expositio in Genesin*, Lib. 1. *Tanner's Biblioth.* p. 359.

29. NOVUS ABBAS DE S. CECILIA—DE SPONSALIBUS ET MATRIMONIO.

MS. small 4to. paper and vellum, poor condition. T. C. S.

I have not been able to find out anything of this author.

30. (1) LA LUMIERE A LAIS.

(2) LE MANUEL DES PECHÉZ.

MS. 4to. vellum, beautifully written, in old French verse.

(1) *La Lumiere a Lais*. See *Cat. Harl. MSS.* cod. 4390, art. 1. "A long Poem in old French verse, styled in the Prologue and at the end, *Le Romans* qe est apelé lumiere à lais, Light for the Laity. It is not however any otherwise a Romance than as being written in the Romance language. It is in fact a system of Divinity beginning at the creation and carried on to the general judgment. The author seems to name himself *Pieres*, 'Par *Pieres* puet qi cest livre fist,' in 6 Books." By comparing with a copy in the University Libr. Gg. 1. 1. The name is accurately known. "Ceo est le oreison de mestre Peres de Peccham, auctour de ceste livre." It is divided into 6 Books, and is in the form of a dialogue between master and scholar, and begins thus,

Verrai Den omnipotent
Ke est e fin e commencement
De tute les choses ken le secle sunt
Ke avant furent e apres serrunt.

(2) by *Bishop Grossete*. See Tanner. "Enchiridion, Lib. 1. quod idem sit cum Manuel des Pechés quod gallice scripsit Rob. Gros. et in anglicos Rythmos transtulit Rob. Brunensis quem vide." In the *Cat. Harl. MSS.* it is said to be *Anglice*, and is perhaps the translation of Robert of Bourne, who flourished 1303. See *Warton's Hist. Eng. Poetry*, 1, p. 59, and *Mr Hearne's pref. to Robert of Gloucester*, p. 58. Neither original nor translation except some extracts from the latter are published. *Warton, ibid.* I presume it may be extant in the Bodl. Libr. 4057, though the Bishop's name be not added. *Pegge's Life of Grossete*, p. 285.

31. (1) HUGO DE ST VICTOR DE VIRTUTE ORATIONIS.
- (2) S. ANSELMI MEDITATIO.
- (3) LIBER AD PAULUM ET JUSLOCH DE UTILITATE PSALMORUM.
- (4) AUGUSTINI DOCTORIS DE EXCELLENTIA PSALMORUM.
- (5) ORATIONES VARIE.
- (6) ORATIO MAURILII ANDEGAVENSIS EPISCOPI AD S. MARIAM.
- (7) ENCHIRIDION SEXTI PYTHAGORICI CUM PROLOGO ET COMMENTATIONE HIERONYMI.
- (8) ORATIO AD DOMINUM.
- (9) MEDITATIONES 2, sc. S. AUGUSTINI ET S. BERNARDI.
- (10) TRACTATUS DE CONFESSIONE ET ORATIONE CUJUSDAM THOMÆ MONACHI.
- (11) EXTRACTA DE LIBRO ANSELM DE CONVĪCIONE MONACHORUM.
- (12) DE GRADIBUS HUMILITATIS.
- (13) ORATIO STI EDMUNDI ARCHIEPISCOPI AD B. MARIAM.

MS. 4to. vellum, written in very large characters. T. C. S.

(1) Cave mentions no such work by Hugo de S. V. as a separate treatise, nor does Oudin, but I find the title is wrong, it should be 'de modo orandi,' for with this treatise it agrees. See *Venice, Ed. 1583*, p. 110, Vol. 2. I leave the title however as it stands on the MS.

(2) This contains two meditations of S. Anselm. *De miseria humana*, Ed. Colon. Agrip. 1612, Tom. 3, p. 184, and *de redemptione generis humanæ*, Tom. 3, p. 187.

- (3) is ascribed to St Hierome.
- (4) most probably an extract from the *Enarrationes in Psalmos*.
- (6) Andegavensis (of Angers). See D. 26, 5.
- (7) Sextus sive Sixtus cujus Sententias ex Rufini versione latine tantum, et ab interprete forte an hinc inde interpolatas, habemus, exceptis paucis quibusdam illarum, quæ Græce sparsim occurrunt inter sententias Democriti Demophilique et apud Originem. De hoc Sexto quem Pythagoricum vocat Eusebius, et cum Sixto Episcopo Romano sciens forte confudit Rufinus, dixi in *Bibl. Lat.* Sextum Philosophum sub Adriano Imp. floruisse ait Syncellus. *Catal. Pythagoricor. apud, Fab. Biblioth. Græca*, Lib. 2, c. 13.

Cave says merely: 'Xysti sive Sexti Pythagorci philosophi Enchiridion seu sententiæ a Rufino versæ, et ab eo mala fide sub Sexti papæ nomine edita extant Lovan. 1518. Basil. 1520. Colon. 1522, &c. See also *Fabricius, B. Med. et Inf. Lat.* B. 19, p. 196.

- (9) I have compared the *Meditatio* ascribed to St Augustine with the *Bened. Ed. Appendix to Tom. 6*, p. 107. It agrees with it as far as c. 5; there is then two folios inserted different from the printed copy, and then agrees with c. 5, to the end of c. 9, and then stops. See B. 25, 16. *St Bernard*. It is the tract called, *Meditatio devotissima ad humanæ cognitionis cognitionem*, alias *Liber de anima*. See *Ed. Paris. (F. Picard.)* 1632, page 1048. *Mabilon's Ed. Vol. 2*, Tom. 5, p. 332. It is considered spurious. "Ex Bernardo aliusque collectæ, quales leguntur in Hugonis de St Victor libro quarto de anima."

G.

1. HISTORIA ECCLESIASTICA TRIPARTITA CUM PRÆFATIONE CASSIODORI, LIB. 12.

MS. small 4to. vellum, well bound.

"De societate fratrum minorum Herefordiæ."

Epiphanius Scholasticus, clarus circa ann. 510, et amicitia Cassiodori atque suscepta ejus precibus versione Latina insignium Græcorum scriptorum, famam non obscurum consecutus. Hic est qui *Historiam Ecclesiasticam* Socratis, Sozomeni, et Theodoretii misit in compendium, cui digesto in duodecim libros imposuit nomen *Historia tripartita* qui lucem primum viderunt August. Vindelic. 1472. Fabricius Miræus ad Sigeberti (c. 12) Annotat. Epiphanium, Cassiodoro postulante, Theodoretii, Socratis et Sozom. Hist. Eccles. ex Græco Latinam fecisse, Cassiodorum vero, ex translatione Epiphanii, Hist. tripart. contexuisse. Ac si Cassiodori præfationem consulas verum dixisse Miræus videbitur. Si vero attendas verba, cap. 17. Instit. Divin. Lect. veriore pronuntiabis Sigeberti sententiam qui ait Epiphanium (non Cassiodorum) tres historias, suadente Cassiodoro in unam compegisse. *Mansi note on Fabric. B. M. et I. L.*, B. 5.

2. (1) HUGO DE ST VICTOR DE INSTITUTIONE NOVITIORUM.
- (2) ORDINARIUM SIVE DIETARIUM VITÆ RELIGIOSÆ.
- (3) FORMA VITÆ REGULARIS.
- (4) FORMULA NOVITIORUM, with an Index rerum alphabetice, and Index per capita.

MS. small 4to. vellum, well bound. D.D. J. Holt.

"Liber Monachorum Sti Edmundi."

(1) *Oudin* assigns this to *Gulielmus Peraldus* (F. 1.) in *Hugo de S. Victor*, Tom. 2, p. 1143, but he does not mention it under *Peraldus*, Tom. 3, p. 458. He then however does speak of a tract de Vita Monastica, which appears to have gone under different titles, and which may be the one he refers to.

(2) (3) These subjects were so often written upon in former times, that it seems almost hopeless, without a very full acquaintance with middle age writings to attempt to assign their authors. Such titles are extremely common, when the contents vary in every way.

(4) This is the same as D. 9, 1, by *Cardinal Bonaventura*.

This was probably the common book of reference for the religious house to which it belonged.

3. PHILOSOPHIA W. DE CONCHIS, EX EDITIONE SECUNDA.

MS. small 4to. vellum, well written. (I suspect T. C. S.) With excellent geometrical figures.

"De Librario Sti Augustin. Cantuar.

W. de Conchis, (of Evreux) Ebroicensis Normannus, quam per triennium audivit Parisiis Johannes Sarisburiensis, qui post Bernardum Carnotensem Grammaticum opulentissimum appellat. Fuit autem Philosophus et Theologus. There are two Philosophiæ, Minor et Major. This appears to be the latter. In hoc opere quod ipse Philosophiam quodammodo Theologicam appellavit nonnulla scripserat quæ ipse deinde recantavit in *Dragmatico Philosophiæ* sive Dialogo cum Henrico II. Normanniæ Duce et Comite Andegavensium quod scriptum adhuc in variis Bibliothecis Angliæ servatur. *Fabricius*, *B. M. et I. L. B.* 3, p. 408. Obiit circ. 1150.

4. ANTIDOTARIUM—VETUS—ALPHABETICE.

MS. 8vo. well written. (I suspect T. C. S.)

"Sti Cuthberti, Dunelm."

5. (1) LE ROMAN DE LA ROSE, old French metre.

(2) A METRICAL COMPOSITION IN OLD FRENCH, 3 folios only.

MS. 4to. vellum, bound in wood, with illuminated capitals. T. C. S.

The Roman de la Rose was written by Guillaume de Lauris, finished Jean Duclos: 3 copies, in *Casley's MSS. of the King's Library*, p. 296, 297, 302, have at the end 'commencé en vers Français par Guillaume de Lauris et parachevé par Jean de Mehun.' See *Senebier, Cat. MS. Genève*, p. 432. See *Mansi's Note on Fabricius, B. M. et I. L. Lib.* 9, p. 98.

(2) Begins,

Il fablers trop me grevent

Rimer je ne senent

Chauter, lire, dire fors de fables,

&c.

&c.

There is a copy in the University Library, Gg. 1, 1. (23.) It is there entitled "Du bounté des femmes et de lur pronesces," but I cannot find any name of the author.

There is an account of the Roman de la Rose in *Hallam, Mid. Ages*, ch. 9, part 2.

6. PSALTERIUM CUM CALENDARIO ET RUBRICIS.

MS. small 4to. paper, well written, wood binding. T. C. S.

The rubrics are in Dutch.

7. (1) TRACTATUS BREVIS DE PRÆDICATIONE.

(2) S. HIERONYMI EPISTOLÆ AD DEMETRIADEM ET EUSTOCHIUM.

(3) DE 42 MANSIONIBUS ISRAEL.

(4) TRACTATUS THEOLOGICUS, cujus initium est, Ps. 45, v. 10.

(5) GLOSSA INTERLIN. ET COMMENT. IN CANTIC. CANTICORUM.

(6) DIETA SALUTIS CUM TABULA.

MS. small 4to. vellum, wood binding. T. C. S.

(2) *Epistola ad Demetriadem*. There are two Epistles of this name extant; one genuine, written about 414, in Vol. 4, *Benedictine Edition*, and one spurious, which Cave ascribes to Pelagius in *Tom. 5* of the same edition.

Epistola ad Eustochium, on the same subject de custodia Virginitatis, in *Tom. 4*, part 2.

(3) *Epistola Critica ad Fabiolam*, written post ann. 400, in *Tom. 2*, same edition.

(6) There is a treatise of this name ascribed to *Nicholaus de Hanapis*, a Frenchman, of the diocese of Rheims, in 1288, Patriarch of Jerusalem, died in 1291. Also to one *Gulielmus de Lancea*, Aquitanus, ord. minor. And another is a work of Cardinal Bonaventura (at least commonly attributed to him).

8. (1) PHILIPPUS SPENCER, SPECULUM CHRISTIANI, in English and Latin.

(2) TRACTATUS DUO LAT. sine titulo vel auctore.

MS. 8vo. vellum, poor condition. T. C. S.

(1) Is principally in Latin, but there are portions in English, both verse and prose interspersed. At the end of the tract is "Explicit tractatus qui dicitur speculum Christiani per Philippum Spencerum compilatum cujus animæ propitiatur Deus." Tanner does not mention such a writer. There is a treatise with the same name, *Harl. MSS.* 6580, ascribed to *Roger Byrde*, and one anonymous, *Camb. Univ. Libr.* 1136, MS. The treatise is followed by two symbolical ladders leading upwards and downwards, and a short tract beginning 'Lerne and rede ye how thy bedde made shall be,' in English.

In *Cassianus de Instit. Monachor*, (Coll. Libr. P. 3. 29, pp. 285, 188,) there are two *Scalae Symbolicae* like these, ascribed to St Benedict.

9. PROVINCIALE ROMANUM.

MS. small 4to. vellum.

It is a list of Cardinalates, Bishoprics, &c. throughout the Roman obedience. There is no date about it, but it mentions the following list of kingdoms feudatory to Rome, viz. Jerusalem, Sicily, *England*, Arragon, Hungary, Sardinia, which prevents it from being a very late composition. See *Nasmith's Cat. C. C. C.* 372.

10. Jo. NIDER CONSOLATORIUM TIMORATÆ CONSCIENTIÆ.

MS. 4to. vellum, beautifully written. (I suspect T. C. S.)

At end "Exaratum quippe est hoc opusculum Parisiis per Magistrum Petrum Le Dru, 1494, ultima die Januarii."

Joannes Nider sive Nyder ex pago Sueviæ, ord. Prædic., Prior conventus Basileensis, etiam concilio Basileensi præsens interfuit. In the Strasbourg edition he is called 'Conventualis Nurembergensis Præceptor.' *La Caille, Hist. de l'Imprim.* p. 20. *Jacobus Quetif*, Tom. 1, p. 792, says he was alive in 1440, others say he died in 1438. He was a voluminous writer. See *Fabricius, B. M. et I. L.* Lib. 9, p. 109. This work was published at Strasbourg 1476, at Paris, 1487, in 4to. and 1494, 8vo. It is singular therefore that a written copy should have been made when the book was already printed, three times at least.

11. (1) EXPOSITIO SYMBOLI APOSTOL. QUAM COLLEGIT QUIDAM DOCTOR SECUNDUM S. THOMAM.

(2) TRACTATUS EJUSDEM DE X PRÆCEPTIS—ET DE ORATIONE DOMINICA.

(3) PETER BLESENSIS—DE AMICITIA CHRISTIANA—ET DE AMORE DEI ET PROXIMI.

(4) SPECULUM STI EADMUNDI (sic) CONFESSORIS.

SUMMARIA COMPILATIO METRIFICATA DOCENS QUID COMMUNIUS ET UTILIUS CONTINETUR IN UNOQUOQUE CAPITULO TOTIUS BIBLIÆ

—UNUMQUODLIBET VERBUM UNIUS CAPITULI SENTENTIAM TENET.

TABULA DENOTANS SINGULAS EPISTOLAS ET EVANGELIA TOTIUS ANNI.

DECRETUM ABBREVIATUM.

MS. paper, 8vo. well bound, good condition.

(3) See *Biblioth. Patrum*, Lugd. p. 1209, and p. 1218, Tom. 24. In the Paris edition, 1667, of which Oudin, Tom. 2, p. 1647, gives a summary. There is *Tractatus Duplex de Amicitia Christiana*, p. 497, which very probably answers to these two, as they are found together in the *Bibl. Patr.* as mentioned above, of Peter Blesensis. See C. 5. 2.

(4) See E. 24. 3.

12. (1) LILIUM MEDICINÆ A B. DE GORDONIO.

(2) LIBER JOHⁱ. DE S. AMANDO DE CONFERENTIBUS ET NOCENTIBUS. INDEX, at end of which 'Magistro Johanni de Palma.'

MS. vellum, 4to. well bound. T. C. S.

(1) *Bernardus de Gordonio*, Medicus Montispellanus, defunctus circa ann. 1305, cujus *Lilium Medicinæ* MS. memorat *Sanderus* in *Biblioth. Belgica*,

Tom. 2, p. 89. Sæpe typis excusum est, post primam ed. Venet. 1494. At the end of this copy is written "Explicit Liber, Deo gratias, anno 1312."

13. (1) FRAGMENTUM OPUSCULI DE NARRATIONIBUS QUÆ DE MULTIS LIBRIS AUTHENTICIS SUMPTÆ SUNT ET IN CERTIS CAPITIBUS ORDINATÆ—only 2 pages (mutilus in init.)

(2) DE DECEM PRÆCEPTIS—cum Tabula.

(3) DE 7 PECCATIS MORTALIBUS—CUM PROLOGO—in duas partes divis.

MS. small 4to. vellum, good condition, bound in wood. D. D. J. Holt.

(2) Begins with the 1st Commandment, after which 'In hoc mandato sicut liquet ex glosis divinis.'

(3) The 'prologue begins thus: 'Quidam cujus nomen diversis ex causis in hoc opusculo reticetur, compilavit quemquidem librum ex multis...voluminibus, tractatibus et epistolis extractum, atque in unum volumen redactum, grandi labore, multoque studio conscripsit; non solum pro sui ipsius utilitate et consolacione sed ad aliorum rudorum et simplicium sibi similium vitæ.....contemplationem vacantium.'

14. A BOOK OF ALCHEMY, containing

(1) NOTABILIA AD HANC ARTEM SPECTANTIA.

(2) LIBER MARIE SORORIS MOYSE.

(3) VISIO JOHANNIS DASTYN DE DONO GRATIÆ, (anno 1311.)

(4) VISIO EDWARDI SECRETARII PHIL.

(5) LILIUM ALCHEMIÆ—DE ORDINE PROCEEDENDO (sic.)

(6) LIBER TURBÆ PHILOSOPHORUM—cum Indice.

MS. 4to. paper and vellum. D. D. W. Beale.

(3) *Johannes Dastyn*, sive *Dastinus Philosophus Anglus*. See *Pitæus*, p. 853 and 871. This 'Visio,' is in the Ashmolean MSS. At the beginning is written

"Credibile est circen mutasse potentibus herbis

"Inque sues monachos in monachosque sues."

(4) The margin is full of abusive notes of the monks, in English.

(5) At the side is written,

"Is this Flowre a Monke's weed?

"A faire Lilly for so fowle a rowte."

At end of the book, *Explicit Liber*, 10 Dec. 1479. *Warton's Eng. Poetry*, Vol. 2, p. 135, seq. gives some account of English Alchemists in the 15th century.

15. NOVUM TESTAMENTUM—LAT. CUM CANONIBUS S. SIMONIS ABBAS DE S. ALBANO.

MS. 12mo. vellum, well bound. 'Roberti Hare.'

The order of the book is thus. Canones. Ep. Hieronymi ad Damasum.—Gospels and Acts, James, Peter 1 and 2, John 1, 2, 3, Jude, Apocalypse, Romans to Hebrews in common order. Ep. to Laodiceans.

I find one Simon Soutraye, a monk of St Albans, circ. 1385. but *Quere*.

16. (1) *CHRONICA ALEXAND. MAGNI VICTORIS TOTIUS ORBIS IN XII ANNIS.*
 (2) *LIBER DE SITU ET REGIBUS BRITTANIE ET QUI PRIM. EAM HABITAVERINT—PER WALTERUM OXENF. ARCHIDIACONUM.*
 (3) *PROPHETIA AQUILÆ SEPTORII.*
 (4) *DISTINCTIO EJUSDEM.*
 (5) *NATHANIS JUDÆI LEGATIO AD TIBERIUM CÆSAREM.*
 (6) *CHRONICON HENRICI HUNTINGTONIENSIS, 12 Books.*
 (7) *DE OMNIBUS SIBILLIS ET DE NOMINIBUS EARUM ET DE ORIGINE ET PATRIA ET ACTIBUS EARUM A DIEBUS ALEXANDRI MAGNI.*
 (8) *HISTORIA ALEXANDRI MAGNI, PHILIPPI MACEDONIS FILII—CUM EPISTOLA ALEX. AD ARISTOTEL. ET HISTORIA DE GOG ET MAGOG AB EO INTER MONTES CONCLUSIS.*
 (9) *HISTORIA ANGLORUM ET SAXONUM JUXTA MAG^m. GATIFREDUM VITBIENSEM.*
 (10) *HISTORIA EJUSDEM SARACENORUM ET DE MAHUMETH.*
 (11) *CRONICA DE DOCTRINA GRÆCORUM TRIPARTITA AB ADAM USQUE AD FREDERICUM I. PER EUNDEM.*
 (12) *DE ORDINE ET OFFICIO MISSÆ—QUOD UNUSQUISQUE PAPA ADDIDIT, A TEMPORE PETRI APOSTOLI USQUE AD PAPAM CLEMENTEM III.*
 (13) *LIBER METHODII EPISCOPI DE PRINCIPIO SÆCULI.*
 (14) *LIBER EJUSDEM DE ANTECHRISTO.*
 (15) *TURPINUS ARCHIEP. REMENSIS DE BELLO ROSCIDIVALLIS.*
 (16) *HISTORIA DARETIS—A GRÆCO IN LAT. TRANSLATA PER CORNELIUM NEPOTEM CUM EPIST. EJUSDEM CORNELII AD CRISPUM SALUSTIUM.*
 (17) *NARRATIO EX LIBRO QUI GRÆCE VOCATUR SUDA, (i.e. Suidas.)*
 (18) *TESTAMENTA XII. PATRIARCHARUM.*
- } a Roberto Lincolnienſi
 } Episcopo, Lat. versa.
- MSS. 4to. vellum, well written, 'circ. 1250,' says W. C. T. C. S.

(2) Godfrey of Monmouth is the author of this Chronicle, who was made Bishop of St Asaph, 1161, according to Matthew Paris. The name of Walter, Archdeacon of Oxford, is introduced, on account of the following reason, from the commencement of the history. The title is *Historia Britonum ab Ænea et Bruto ad mortem Cavalladri, (i.e. ann. 689.)* Reges autem illorum, qui ab illo tempore in Gualliis successerunt Carodolo Lancarbanensi contemporaneo meo in hac materia scribendo permitto. Reges autem Saxmann Guilelmo Malmesburiensi et Henrico Huntendonensi, quos de regibus Britonum tacere jubeo, cum non habeant illum librum Britannici sermonis quem Gualterus Oxenfordensis Archidiaconus ex Britania advexit, quem de historia eorum veraciter editum in honore Prædictorum principum hoc modo in Latinum Sermonem transferre curavi. The first version was in 4 Books (as this MS. is). It was afterwards distributed into 8 and then 12 Books. V. Tanner, *Biblioth.* p. 305. Fabricius, *Bibl. M. et I. Lat.* B. 7.

(3) (4) (5) are only parts of (2). (5) occurs separately in *Nasmith's Cat. C. C. C.* 196.

(6) Henricus Huntingdonensis, Archdeacon of Huntingdon wrote this Chronicle, 1135, at the request of Alexander, Bishop of Lincoln.

(7) The question of the ancient Sybils is learnedly discussed in *Fabricius, Bibl. Græc. Lib. 1, c. 29.* Of the present treatise I cannot give any account.

(8) Godfridus Viterbiensis presbyter, Conradi III. Frederici I. et Henrici IV. imperatorum Capellanus et Notarius, post longinqua varique per xl annos itinera, locuplete linguarum rerumque comparata notitia, scripsit *Memorias Secularum* sive *Pantheon*, sive Chronicon universale prosa partim, partim metro, ab orbe condito usque ad ann. 1186 divisum in xx sectiones et dicatum Urbano III. papæ ab ann. 1185 ad an. 1187. *Fabricius, B. M. et I. L. B. 7.*

(13) (14) I find no such works enumerated among those of Methodius, Vol. 5. *Fabricius, Bibl. Græca*, p. 255. They may probably be extracted from the work called *Apocalypsis*, which however is not by Methodius, but by some later hand. Perhaps (13) may be the book mentioned by Trithemius as the *Liber Methodii de novissimis diebus*. In the *Univ. Libr. MSS.* 1498, there is *Liber Methodii Martiris Et episcopi Paterensis quem de Hebræo et Græco in Latinum transferre curavit*, i. e. de principio seculi et de regnis gentium et fine seculorum, quem illustris. B. Hieronymus opusculis suis colaudavit. There is also the following notice of it in *Nasmith's Cat. C. C. C.* 404. Hoc opus Methodio Paterensi minime esse tribuendum, multis argumentis evincit Cavesius; nec de autore, quicunque demum fuerit, operæ pretium erit disquirere, cum ipse codicem celitus demissum affirmat: "Cum sanctus Methodius captus fuisset et incarcerationis pro confessione nominis Christi, exoravit Dominum ut ostenderet ei quale fuit initium hujus seculi et quis finis venturus; quod cum obtinuisset a Domino, oblatum est ei per angelum hoc scriptum Græcum et Hebraicum."

(15) *Turpinus Romensis*. The history of Charlemagne usually attributed to Turpin, Archbishop of Rheims in 773, and for nearly 40 years afterwards. It seems agreed on all hands now that the title is spurious, and that some other individual is the author (*Fabricius conjectures Pope Calixtus II.* on the authority of *Oudin, Tom. 2, p. 1006.* See *Fabric. in Calixtus II.*) Calixtus II. was Pope from 1119 to 1124. At any rate this Pope commended the work. Another conjecture is that the author lived about 1100, as there is mention made of a legendary visit of Charlemagne to the Holy Sepulchre, and this might very probably have been forged to promote the Crusades. It was published at Frankfort, 1566, by *Simon Schardius*, and afterwards at Frankfort, 1584, and Hanov. 1619.

Lambecius, Tom. 2, p. 333, mentions the Latin MSS. of this work. There was a great quarrel about it between *Du Plessis-Mornai* and *Coeffeteau*. *Vossius de Hist. Latinis*, 2, 32, p. 290, asserted that Pope Calixtus had confirmed it on the authority of Thos. James, who had it from the *Fasciculus Temporum* of *Wernerus Rolewinkus*. Whereupon *Du Plessis-Mornai, Mystère d'Iniquité*, p. 279, makes this a charge against the Council of Rheims, 1119, that they had confirmed a manifest imposture. *Coeffeteau* objects to the authority of the *Fascic. Temporum* in the *Réponse au Mystère d'Iniquité*, p. 754. See also the Jesuit *Gretser's* answer to *Du Plessis Mornai*, in his *Examen*, p. 375. See also *Rivet Remarques sur la Réponse au Mystère d'Iniquité*, Tom. 2, p. 238. This story is told at length in *Bayle's Dictionary*, v. Turpin.

(16) *Daretis Historia a Cornelio Nepote translata*. Dares, the Phrygian, is mentioned by Ælian Var. Hist. 9, 2, who says his Iliad was then extant. (see also Eustath. Odyss. λ. p. 453,) but it was considered spurious by better judges than Ælian. See *Perizonius* on Ælian. *Fabric. B. G. Lib. 1, c. 5*.

It is only now known by this Latin version, which is evidently a late production. It was the foundation of the metrical story of the fall of Troy, written by Josephus Iscarius Devonius (who flourished 1210.) See *Leyser, Hist. Poem. Med. Ævi*, p. 771. Vossius conjectures that the author lived in the time of St Ambrose. See *Conjectura* 4, 50, *de Idololatria*. See also *Gronovius, Observat. Eccles.* c. 25. and *Perizonius Dissert. de Dictye.* c. 37. (*Fabricius, Bibl. Lat. Vol. 1, p. 71.*) The work appeared in print at Milan, 1477.

(17) "Assertio Virginitatis Divæ Mariæ e Græco translata," Leland. Bishop Tanner adds, Lib. 1, Temporibus piissimi imp. Justiniani. Ita incipit narratio ex libro qui Græce *Suda* vocatur, quem composuerunt viri sapientes, quam transtulit Magister R. Lincoln, Episcopus, e Græco in Latinum, viz. De Virginitate et Fecunditate B. V. Mariæ et de filio ejus Jesu qualiter electus est in sacerdotem in Templum Domini. See *Fabricius, B. G. 9. p. 622*, and p. 635. *Fabric. Cod. Apocryph. N.T. I. p. 371., II. p. 547. Warton's Hist. of Eng. Poetry, Dissert. 2. p. 142.* The MS. is in C. C. C. Libr. *Nasmith's Cat. N°. 179*, and in Trin. Coll. Libr. Cantabr. *Pegge's Life of Grosseteste*, p. 291.

(18) Testamenta XII. Patriarcharum a Roberto Grosseteste Latine conversa prodire Paris, 1549, 12mo. et in *Biblioth. Patrum*, Basil. p. 861. Latine transtulit Lincolnensis, anno 1242, juxta Annales Londinenses MSS. Sic etiam nota vetusta ad calcem exemplaris ipsius MS. in Trin. Coll. Cant. quæ sic habet 'nostris temporibus venerabilis Lincolnensis Episc. Robertus anno Domin. Incarn. 1242, illud scriptum a Græco in Latinum, quibus idiomatibus fuisse perhibetur peritissimus, assistente ei Clerico Elicherio ab ecclesia B. Albani beneficiato, natione et conversatione Græco, diligenter transtulit et fideliter, *Wharton, Angl. Sacr. Vol. 2.* We are told by M. Paris, that the version was *de verbo in verbum*. John of Tinmouth says, the Bishop caused many things to be translated out of the Greek, and then mentions the Testament, (*Angl. Sacr. Vol. 2, p. 347,*) but M. Paris is express that the Bishop made the version himself, and these authors are easily reconciled together, by supposing that his Lordship was assisted in the work, as he very probably was. The book has been translated into French, Dutch and English. The English version, by Arthur Golding, was printed by John Daye near Aldersgate, 1581. *Pegge's Life of Grosseteste*, pp. 289, 290.

17. (1) S. BERNARDI SERMONES IN CANTICA, 86.
 - (2) DE PRÆCEPTO ET DISPENSATIONE AD DUOS MONACHOS CARNOTENSES.
 - (3) S. BERNARDI EPISTOLA AD ROBERTUM.
 - (4) DE AMORE DEI.
 - (5) EXHORTATIONUM AD EUGENIUM PAPAM, LIBRI 5.
- MS. small folio, vellum, well written.

(1)—(4) See D. 9.

(5) Libri V. de consideratione ad Eugenium III. Papam: valde probati feruntur Pio V., Gregorio XIII., Urbano VII., Clementi VIII., ac novissime Clementi XI. *Fabricius, B. M. et I. L. Tom. 1, p. 228.*

18. LEONIS MAGNI PAPÆ SERMONES.

MS. small 4to. vellum, well written, bound in wood. T. C. S.

The following is the list of the Sermons: 3 de ordinatione sua—5 de Collectis—7 de Jejuniis decimi mensis—10 de Nativitate Domini—7 de Epiphania—12 de Quadragesima—omelia in Evang. sec. Lucam—21 de Passione Domini—2 de Ascensione Domini—3 de Sancto Pentecosten—4 de Jejuniis in Ebdomada Pentecostes—2 in natali aplrum. Pet. et Paul.—1 in octava ejusdem—1 in natali Storum Machabeorum(!)—1 de Passione Sti. Laurentii—9 de Jejuniis septimi mensis—omelia in Evang. sec. St Matth.—Leonis P. contra heresin Euticen. in Basilica Stæ Anastasis Virginis.

19. (1) A BOOK OF SERMONS, in English, called 'LIBER FESTINALIS,' or 'FESTIVALIS.'

(2) THE BOOK CALLED 'QUATUOR SERMONES.'

(3) THE MANNER OF DENOUNCING THE GREATER EXCOMMUNICATION.

(4) THE BIDDING OF THE BEDES ON THE SUNDAY.

MS. small folio, paper, bound in wood. T. C. S.

(1) At end, "Finitum et completum extat hoc opusculum in celeberrima civ. ... Rothomagensi per magistrum Martinum Morin, 1499. Impensis Johannis Richardi." Martin Morin first began to print at Rouen in 1494. See *Lacaille, Hist. de l'Imprimerie*, p. 39.

For an account of the contents of the whole of this MS., which was afterwards printed by Wm. Caxton, see *Dibdin's Typographical Antiquities*, Vol. 1, pp. 161—176.

(2) Contains an 'Exposition of the four parts of the Catechisme,' according to a note in an old hand-writing. Dr Dibdin gives a more accurate account of it.

(3) First ordered by Stephen Langton, Arch. of Canterb. See *Dibdin*.

(4) A sort of bidding prayer.

At end: "Impressum est hoc opus impensis et ære Johannis Richardi Mircatoris in civitate Rothomagensi." (Rouen.)

20. FRIAR SANNAL'S VISION.

THE BOOK OF SPIRITUAL LOVE.

THE BOOK OF THE PASSION OF OUR LORD.

THE SERMON OF TRIBULACION.

MS. 4to. vellum, beautifully written in old English.

21. THE ROMAUNCE OF THE PILGRIMAGE OF MAN'S LYFE.

MS. folio, vellum, well written, bound in wood. T. C. S.

Made at the Abbey of Chalice, (Qu. de Calceto or Pynham near Arundell, vide *Tanner's N. M.*, p. 224). At end, "Here endes the Romaunce that a Monke made off the Pilgrimage of the lyfe of manhede ... taken off the Romaunce of the Rose ... wherein the art of lyfe is enclosed.

There is a copy of this work in the *University Libr.* Ff. 5, 30. ... "Lyfe of manhode which is made for good pilgrims that in this world such way wole holde that he go to good hevене, and that he have of hevене the joy." ... It is there called 'The Romance of the Monk.'

22. POSTILS ON THE GOSPELS—FOR THE SONDAYES AFTER TRINITY AND HOLYDAYES.

MS. 8vo. vellum, well written, 'Ex dono Magri Gent.'

23. THE HISTORY OF ROBERT BRUCE, KING OF SCOTLAND, in metre.

MS. small 8vo. paper, written about 1487.

Written in Scottish verse by John Barbour, born about 1326, was Archdeacon of Aberdeen in 1367, and died, aged about 1396. He wrote this poem in 1375; about 1440, Bower or Bowmaker, the continuator of Fordun's Hist. of Scotland gives him this praise, Lib. 12, c. 9, speaking of Robert Bruce: 'Magister Johannes Barbarii Archidiaconus Aberdenensis in lingua nostra materna, diserte et luculenter satis ipse ejus particularia gesta, necnon multum eleganter peroravit.' See *Pinkerton's edition of 'the Bruce,'* the first genuine edition, from a MS. in the Advocate's Libr. at Edinburgh, dated 1489. In 3 vols. 12mo. London, 1790.

24. A PRAYER BOOK, CONTAINING A CALENDAR—MORNING AND EVENING PRAYER—THE 7 PENITENTIAL PSALMS—THE 15 PSALMS OF DEGREES—THE DIRGE AND PLACEBO—COMMENDACION FOR ALL CHRISTEN SOULES—THE PSALMS OF THE PASSION.

A very handsome MS. 8vo. on vellum.

Written about 1300 says one note; after 1377 says another, referring to a note in the calendar, 16 July, where it is said, 'King Richard was crowned 1377.' But this note appears, from the colour of the ink, to have been a later addition to the MS., so that the first date may not be wrong.

25. (1) A CATECHISM in English, called LUCIDARIE.
(2) COMMENT ON THE APOCALYPSE.
(3) THE PASSION OF OUR LORD J. CHRIST.
(4) HOW THE SACRAMENT OF THE ALTAR MAY BE RECEIVED WORTHILY ET DEVOUTLY.
(5) COMMENTARY ON MATTHEW.

Vellum, 8vo. well written.

(1) begins, "Here begyneth a tretis yt is clepid Lucidarie, how a disciple axith (sic) questiones of his maister and ye maister assortith him. Translated into English by Andrew Chertsey." See *Dibdin, Typ. Antiq.* Vol. 1, p. 343.

(2) Here endeth the Apocalips glosid into Eglish.

(3) 'Composed of Clemēt a prieste of the chirche of Lamony.' Qu. whether the work of Clement prior of Langthorn, vide E. 24. *Tanner's Bibloth.* p. 183, note, mentions an English MS. of his Concordance of the four Evangelists. This MS. is a compilation of the gospel history of our Lord's passion from the four gospels. See *Dibdin, Typ. Ant.* Vol. 1, p. 343.

(4) Qu. whether by Sir T. More. *Tanner*, p. 534, Cf. with *Nasmith, Cat. C. C. C.* 143.

26. ENGLISH TRANSLATION OF THE FOLLOWING BOOKS: PROVERBS, ECCLESIASTES, SONG OF SONGS, WISDOM, ECCLESIASTICUS, TOBIT.
MS. 4to. vellum, well written.

27. (Caret.)

28. WICLIFFE'S CATECHISM, with Prologue, sometimes called "W's. Pore Caitiff."

MS. small 8vo. vellum, well written, full of notes, at beginning and end in a Latin hand-writing.

The prologue begins, "This tretis compilid of a pore caitiff." There is an account of it at the end of *Le Bas' Life of Wiclif*, p. 440.

"I pray you restore this booke to St John's Librarie in Cambridge."

There are two copies in the Univ. Libr. MSS. 1356, 1377.

29. BOETHIUS DE CONSOLATIONE, with Paraphrase, in English metre.

MS. folio, paper.

The Bodleian Catalogue contains under 'Boethius,' a book printed in 1525 at the Abbey of Tavistock, Devonshire, 'by me Dan. Thomas Richard, monk of the said monastery. To the instant desire of the right worshipful Squyre, Mr Robert Langdon.' A metrical paraphrase of Boethius in English.

Mr Ames conjectures that this Richard may be the same as the Paris printer, T. Richard, subsequently. The R. Langdon is Langdon of Keverill, Esq., near Looe, Cornwall.

This is the only notice I can find of any English paraphrase of Boethius in metre. In the Univ. Libr. MSS. 1501, it is said to be by Johannes Capellanus; but see the following note from the end of Cat. MSS. Univ. Library.

"The editor of Tanner seems to consider Capellanus as a surname, but I rather think it derived from his office of chaplain or chantry priest. The Bishop and Mr Hearne have also, on the authority of the Oxford MSS., ascribed the same translation to John de Walton, Canon of Osney; for that it is the same translation is evident from the date and beginning of the poem being the same in both. See *Tanner's Biblioth.* pp. 171, 753, *Hearne's Pref. to Camden's Elizabetha*, p. 133, and *Glossary to Robert of Gloucester*, p. 707. Now it is not improbable that this John, originally a chaplain or chantry priest, might afterwards be admitted a regular Canon, and then assume the name of Walton or de Waltune, it being the custom for the regular clergy on their admission to take new names, which were frequently derived from the place of their nativity. The Bishop has further asserted that the temporalities of the abbey were restored to John Walton, canon there, 31 Henry VI. or 1454; and we learn from Steven's Supplement, that the said John Walton was 20 years afterwards promoted to the see of Dublin; he could not therefore be the translator of Boethius in 1409. Neither is it possible, as the Bishop inadvertently asserts, that the translator should be the John de Walton who exchanged the living of Stretton in 1381 and died 1384." Then follows an apology for the criticisms on the Bishop, at the same time regretting he should have been occasionally too positive on doubtful points. (Bowtell tells me these notes are by Dr Nasmith of Corpus Christi College.) See also *Warton's Hist. of Eng. Poetry*, Vol. 2, p. 34.

30. A BOOK OF SHRIFTE AND PENANCE.

MS. 4to. vellum, well written. T. C. S.

31. THE HISTORY OF THE PATRIARCHS.

MS. 8vo. paper, well written. (Mutulus in fine.)

It begins, 'The Almighty everlasting in his power,' and is a history of the world from the creation to Jacob's death.

32. ROBERTUS LINCOLN, DE DOCTRINA CORDIS.

MS. very small, vellum, beautifully written, T. C. S.

'De Doctrina Cordis,' 'Preparate corda vestra,' 'Hunc Tractatum edidit Fr. Aloysius, Neapoli. 1607, 8vo. et Fr. Gerardo Leodiensi ascribit.' *Ant. Wood. MS. Tanner, Biblioth.* p. 347. The MS. is mentioned by Cave as in St John's College Library. *Pegge's Life of Grosseteste*, p. 269.

It is found MS. in the New College Libr. Oxon. 119, and Cambridge Univ. Libr. 57, 3. *Tanner*.

It has been also published under the name of Gerardus Leodiensis (Ord. Predic. circ. ann. 1270) at Paris, 1605. It is in seven books, and purports to be a commentary on 1 Sam. 7. 3. "Septem dispositiones circa cor faciendos docens, multaque ad ædificationem pertinentia hinc et inde ex scripturis colligens." *Henr. Gandavensis de script. eccles.* c. 53.

There is a neat drawing at the beginning of the vol. The 7 books contain 35. 7. 5. 6. 2. 3. 2. chapters respectively.

33. (1) S. HIERONYMI EPISTOLÆ, viz.,

(α) AD EUSTOCHIUM.

(β) AD DAMASUM.

(γ) AD OCEANUM DE VITA CLERICUM—AD JULIANUM DIACONUM AQUILEIÆ—AD PAULUM PRESBYTERUM DE INSTITUTIONE CLERICORUM—EP. EXHORTATORIA AD HELIODORUM EPISCOPIUM—AD S. AUGUSTINUM.

(2) GALFRIDI MONUMETHENSIS HISTORIA BRITONUM.

(3) PORTIFORIUM PRECUM.

MS. small 4to. vellum. T. C. S.

(1) (γ) is a spurious epistle. See Bened. Ed. Tom. 5. Epist. Series 3.

(2) See G. 16, 2.

(3) Consists of Litany and prayers, another Litany, ordo visitandi infirmos, Burial service with chaunts and divers prayers, all in Latin.

34. MISSALE, PRÆCIPUE AD USUM SARUM.

MS. 8vo. vellum, well written, with rubric, and illuminated capitals, and musical notes. D. D. Oliv. Dand.

The second mass is called missa de nomine Christi, with this introduction:—

"Quicunque hanc missam subscriptam celebraverit vel celebrari fecerit per triginta dies veneris habet pro qualibet missa xxxⁱⁱⁱ millia annorum indulgentiæ concessa a Domino Papa Bonifacio. Item, decimo nono die mensis Julii anno Dmi. M.CCCCXI. Robertus Episcopus Sarum in suo castro de Schirbam concessit omnibus vere confessis et contritis, dicentibus

vel audientibus, in vi feria, istam missam de hoc nomine Ihu quadraginta dies indulgentiæ quotiens tociens esse dixerit et audierit, perpetuis temporibus duraturis."

There is also before this the missa de 5 vulneribus Christi.

35. A BOOK OF CONTEMPLATIVE LIFE, in 93 ch^a.

MS. 4to. vellum. T. C. S.

It begins, 'Ghostely brother in J. C., I pray thee that in the calling wherewith our Lord hath called thee to his service.' At the end is 'Forma sit hæc vitæ, quam scripsi nunc sine lite.'

36. "THE BIBLE ABRIDGED—by the author of 'The Office of a Justice of the Peace.' Mich. Dalton. Donum amicissimi viri J. Perkins, S. T. B." In the hand-writing of T. Baker.

MS. 8vo. paper, in old parchment cover.

Michael Dalton was born in Cambridgeshire 1584, and studied Law at Lincoln's Inn. The work of the office of the Justice of the Peace has gone through many editions. He died before the beginning of the civil wars. *Fuller's Worthies*, p. 159.

See *Granger's Biographical Hist.* supplement to 1st ed. p. 137. Mr Granger says he is probably the lawyer, 'Mr Dalton,' mentioned in Neal's *Hist. of the Puritans*, Vol. 1, p. 511.

The *Biographical Dictionary* (English) mentions a MS. by him in the British Museum on a subject rather akin to the present one.

H.

1. (1) HIGDEN'S POLYCHRONICON, TRANSLATED INTO ENGLISH BY JOHN DE TREVISA, preceded by
 - (2) A DIALOGUE BETWEEN MILES AND CLERICUS, AND
 - (3) SERMO DOMINI ARCHIEPISCOPI ARMACHANI.
- AND A COPIOUS INDEX TO THE POLYCHRONICON.

MS. folio, vellum, beautifully written, with illuminated capitals and gilt letters, frequently interspersed. Ex dono Magistri Baile de Newington in agro Middlesex, 1674.

(1) See A. 12. *John de Trevisa* was a Cornishman, Chaplain to the Earl of Berkely, at Berkely in Gloucestershire, where there is every reason to suppose he was a sedulous cultivator of his native language. The translation of Higden by Trevisa was completed in 1387. It was printed by Caxton, 1482, folio, of which there is a copy in the College Library bequeathed by Mr Baker. See *Dibdin, Typ. Ant.* Vol. 1, p. 138.

(2) This dialogue appears to be different from that in the printed edition.

(3) This is mentioned by Dibdin among the translations of John de Trevisa, 'a translation of the Latin Sermon of Radulf, or Fitz-Rauf, Archbishop of Armagh, Nov. 8, 1357.' Among the *Hart. MSS.* 1900. It is against the mendicant Friars. Vide *Dibdin, Typ. Antiq.* Vol. 1, p. 141.

2. VIRGILIUS—BUCOLICA, GEORGICA, ÆNEIDOS LIBRI XII.

MAPHEI VEGGII LIBER XIII^{us}. ÆNEIDOS.

MS. 4to. vellum, beautifully written, with illuminations. "Liber R. Nykke, Epi^{us} Norwicens." "Ex dono domini Shillotor Atturnia forum Cameræ Stellatæ unius, Dec. 17, 1624."

Mapheus Veggius ex Laude Pompeia Laudensis, Martini V. Papæ Datarius, diem obiit Romæ, 1458. Scripta ejus extant in Supplement. ad *Bibl. Patrum, Colon.*—et in *Bibl. Patrum, Lugdun.* Tom. 28. Supplementum libri xii. Æneidos Virgilianæ, Sæpe prodiit in variis Virgilii editionibus (as in that of Pulmann, Antwerp, 1561,) et Gallice translatum per Petrum le Mouchant. *Fabricius, B. M. et L.* B. 12.

He also wrote a poem on the death of Astyanax, and four books on the golden fleece, both published together by *Francisc. Modius, Cologne*, 1589, besides other poems. *Id.* and *Mansi's note*.

In the *Biblioth. Latina*, Fabricius speaks of the present as no despicable work.

The Bishop's name mentioned as on the fly leaf, (at the end,) is most probably Richard Nix, Bishop of Norwich, who died January 1636. See *Collier's Eccl. Hist.* Vol. 4, p. 374, (new ed.) Vol. 2, p. 130, fol. edition. He was the Bishop that punished the poet Skelton for his buffooneries in the pulpit and his satirical ballads against the mendicants. Ant. Wood says, Skelton was punished by the Bishop "for having been guilty of certain crimes, as most poets are."

3. ANTIQUITY REVIVED, SETTING FORTH THE ANCIENT AND PRIMARY HABITATIONS, ORIGINALS AND DESCENTS, OF THE NOBILITY, BARONY AND GENTRY IN THE REALME OF ENGLAND AND PRINCIPALITY OF WALES, ACCORDING TO THE SEVERAL COUNTIES, WITH OTHER NOTES AND OBSERVATIONS OF ANTIQUITY. BY RICHARD BUTCHER, GENT.

MS. folio, paper, with a picture of the author in the 61st year of his age, A. D. 1648.

Mr Richard Butcher was town-clerk of Stamford, in Lincolnshire, of which he published an Antiquarian History in 1646. It was afterwards continued by him to 1660, and intended to have been re-published, but was not till it fell into the hands of Mr Francis Peck, Rector of Godeby, in Leicestershire, who re-printed it in 1727 at the end of his '*Antiquarian Annals of the Town of Stamford*,' folio. I cannot find that the present work was ever published. Mr Peck does not speak highly of Butcher's abilities (see *Pref. to his Book*, p. 12,) so we may the less regret that the present work has not seen the light.

4. THE THIRD PART OF ANTIQUITY REVIVED, containing those of Scotland, Ireland, and the Isles which lie within the British Ocean. By Richard Butcher, Gent. ut supra.

5. THE PISTELL OF OTHEA THE GODDESS TO HECTOR, WHEN HE WAS 15 YERE OF AGE, with Prologue addressed to 'Homfray, cousin to the King, Duke of Buckingham, Earl of Hereford, Stamford and Northampton.'

FABLES consisting of TEXTE, GLOSE AND ALLEGORIE.

MS. 4to. vellum, in English. The first few pages have some most carefully executed drawings, which are very handsome. In old wood binding.

I think the person to whom this is dedicated must be Humfrey, Duke of Gloucester, as he was Earl of Buckingham before he was created Duke of Gloucester, and was 'Cousin to the King.' See *Froissart*, Vol. 2, c. 48, Vol. 3, c. 45.

Warton has given an account of Duke Humfrey in the *Hist. of Eng. Poetry*, Vol. 2, p. 44, et seq. I think this MS. must have belonged to him, as it contains such rich illustrations, and he appears to have had many such presented to him. "Multos codices, pulcherrime pictos ab abbatibus dono accepit." *Leland*, quoted by *Warton*.

I have since accidentally fallen on a few lines referring to the subject of this MS. in Warton's account of Lydgate, where, speaking of his poem on the Siege of Troy, and remarking how late it was before Greek was known in Western Europe, "yet," says he, "some ingenious French critics have insinuated that Homer was familiar in France very early, and that *Christina of Pisa*, in a poem never printed, written in 1398, and entitled '*L'Epitre d'Othea à Hector*,' borrowed the word Othea, or wisdom, from *ωθεα* in Homer, a formal appellation by which that poet often invokes Minerva." This MS. is called in the Brit. Museum "La Chevalerie Spirituelle de ce Monde." *Warton*, Vol. 2, p. 85.

6. (1) VENERABILIS BEDÆ PRESBITI EXPOSITIO APOCALYPSIS, with Prologue and Preface.
 (2) GENNADII MASSILIE PBTI TRACTATUS DE 1000 ANNIS ET DE APOCALYPSI B. JOHANNIS.
 (3) FULCARDI VITA BEATISSIMI BOTULPHI ABBATIS.
 TRANSLATIO EJUSDEM.
 (4) AMBROSII—LIBER DE UTILITATE ET LAUDE STI JEJUNII. (Mutulus in fine.)

MSS. 4to. vellum. (I think T. C. S.) Well written, bound in wood.

(1) Cum Prologo ad fratrem Eusebium de septem ejus Periochis et septem ad eam intelligendam regulis Tychonii, in Tomo V. Oper. Bedæ Venerab. Colon. 1688, p. 761—816. Hunc Commentarium, in quo Primasium etiam secutum se, Beda non diffitetur plurimi faciunt, *N. Zegerus* notis in N. T. et *Rich. Simon*, Tom. 3, *Histoire Critique du N. T.* p. 345. *Fabricius*, *Bibl. M. et I. L.* Book 2.

(2) *Gennadius of Marseilles*, ante an. 495. This treatise is enumerated among the opera deperdita, by Cave and Fabricius.

(3) In Cotton. MSS. Tiber, D. 3, 53. There were two persons of the name of Folcardus, placed by Oudin in 1050 and 1060. The one to whom he doubtfully attributes this life was a monk of Canterbury. See F. 24, 2.

(4) The same as the Treatise *De Eña et Jejunió*, Benedict. ed. Vol. 1, p. 536. The defect at the end is only in the last section, viz. the 85th. The Benedictine Editors say that the title is frequently found in the MSS. as above.

7. CONCILIUM CONSTANSIENSE.

MS. folio, paper and vellum, well bound, and well written.

The Council of Constance, held in 1414—1418. The principal acts of this Council were as follows (from Sir H. Nicholas) in the first Session, 16 Nov. it was decided that deputies and lay doctors should have a deliberative voice; in the second, 2 March, 1415, the Pope solemnly published his act of cession. Third Session, 26 March, the Council was declared to be lawful. 29 May, Pope John XXIII. was deposed. 4 July, Gregory XII. abdicated. In the seventh Session, 2 May, 1416, Wiclif was condemned. 6 July, 1416, John Huss was condemned to be burnt. 11 Nov. 1417, Otho Colonna was elected Pope by the name of Martin V. The Council ended 22 April, 1418. This is an authentic copy of the acts of the Council, with this title: "Incipiunt capitula omnium actitorum et decretorum generalis Concilii Constant. dictum. a principio usque in fine ejusdem juxta formam per notarios de singulis nationibus per decretum ejusdem concilii ad hoc deputatos expresse notatam."

8. WHITTAKER'S ECCLESIASTICAL POLITY, in Latin.

MS. folio, paper, well bound.

This is Dr Whittaker, the celebrated controversialist, born 1548, died 1595, having been Master of St John's before he was 40. *Baker's MS. Hist. of St John's College*, folios 221, 223, from which comes the following extract referring to the present MS.

"When he commenced B.D. one of his questions was 'Disciplina Ecclesiastica non est a sacris fontibus eruenda.' There is a treatise without a title amongst our MSS. on this subject; whether it might not be composed by him, I leave to others to enquire, but it has been wrote about this time, and by no common pen. If it leans towards Erastianism, that to me is no objection, for so did several of the Heads (and other Divines) at that time." *MS. Baker*, folio 223, in *Hist. of Dr Whittaker*, 16th master.

Whittaker's Life is in *Fuller's 'Abel Redivivus'*, pp. 401—408.

9. (a) VITA JOHANNIS BARWICK, ECCLESIE STI PAULI APUD LONDONIENSES DECANI ET COLL. ST JOHANNIS APUD CANTABR. OLIM SOCII A PETRO BARWICKO EJUSDEM COLL. OLIM ALUMNO CONSCRIPTA.

MS. folio, paper, with an appendix signed 'John Barwick.'

Hand writing of Mr Baker. 'Donum ornatissimi viri Johannis Woodward, M.D. et in Collegio Greshamiensi Medicinæ Professoris.'

Dean Barwick was in the King's interest during the Rebellion. He was born April 28, 1612, at Wetherslack in Westmoreland, was educated at Sedburgh school, went to Cambridge and entered St John's 1631, Dean of Durham 1670, Dean of St Paul's 1671; he was also Rector of Therfield, in Hertfordshire, where he died October 2, 1674. The writer of this Life was his brother, who was M.D. and one of the physicians to King Charles II.

appointed in 1670. He began this history of his brother in 1681, died Sept. 4, 1689. This is his own MS. which he gave to Dr Woodward, and which was sometime kept in the Library of St Martin at Westminster. It was published in 1721, 'Typis Gulielmi Bowyer, Londini,' with an appendix containing the letters in the two following MSS., by H. Bedford, formerly Fellow of St John's College, in 8vo. p. 464, with a copious Index; the Presentation Copy of the author to the Library of St John's, is to be found there, C. 9, 29. Mr Bedford says in his Preface, p. a. 3, that he collated this MS. with the following one. An English Edition by the same author was published in 1724. Hilksiah Bedford was 'Ejected' at the same time that Baker was, or perhaps rather before. They were on very friendly terms. See *Masters' Memoir of T. Baker*, p. 49.

9 (b) IDEM LIBER.

THREE LETTERS OF KING CHARLES II. IN HIS OWN HAND WRITING.

A RECEIPT FOR £100. SIGNED 'CHARLES R.'

MS. 4to. well written, on paper.

This Copy was made by the author's directions for the Library of St John's, and seems from Mr Bedford's collation to be the corrected copy of the former. It appears from the Preface to the printed edition that the Editor got into trouble with the Barwick family for having ventured to use both MSS., the family considering this to be the genuine copy and not the former. See *Pref. to Eng. Ed. of Barwick's Life*.

10. A COLLECTION OF LETTERS TO AND FROM DEAN BARWICK, as follows:

Lord Chancellor Hyde to B. 4 May, 1659, received May 25. indorsed May 7.

Lord Chancellor Hyde to B. supersc. (for Mr Burdon), 4 June, 1659, received May 31.

Lord Chancellor Hyde to B. supersc. (for Mr Brookes), 12 June, 1659.

Dean Barwick to Lord Chancellor Hyde, 21 June, 1659.

The Cypher for the following Letters.

Lord Chancellor Hyde to Dean B. in cypher, 27 June, 1659.

Next to this is the copy written out at length in the Dean's hand.

Lord Chancellor Hyde to Dean B. 8 June, (*should be July*, note in the Dean's writing.)

Lord Chancellor Hyde to Dean B. 25 July.

Ditto to ditto 28 July

Dean Barwick to Lord Chancellor Hyde, 15 September, 1659.

Lord Chancellor Hyde to the Dean, 25 September.

Ditto to ditto 29 ditto.

Ditto to ditto 17 October.

Ditto to ditto 21 November.

Ditto to ditto 28 ditto, and the following dates:

Dec. 5, Dec. 26, Jan. 12, 1660, Jan. 14, Jan. 16, Jan. 22, Feb. 20, March 8, April 2, April 16, April 22, the last two from *Breda*, the others from Bruxelles.

VI INSTRUCTIONS for our Commissioners within the City of London, and the liberties thereof, signed 'Charles R.' without date, but belonging to the year 1659.

A PAROCHMENT WARRANT, dated Bruxelles, 14 Jan. 1660. It was intended for Sir Thomas Middleton, as appears from Chancellor Hyde's Letter of the same date, and appoints him Commander in Chief of the Counties of N. Wales.

- A LIST OF THE KING'S CHAPEL PLATE, 34, Appendix.
 THE ADDRESS OF THE COUNTY OF NORTHAMPTON TO GENERAL MONK,
 35, Appendix.
 THE MEMORANDUM SIGNED THO. HOLDER, p. 94.
 A LETTER DATED JAN. 10, without signature, Appendix 35.
 MEMORANDA, Appendix, N^o. 37.

Folio, paper.

Many of the letters have still the seals adhering to them. They are all published in the Appendix to the Life of J. Barwick, above mentioned. All Lord Chancellor Hyde's letters are in the same hand writing, probably his own, and all the decyphered copies in the Dean's hand.

11. (1) ISIDORI ARCHIEP. HISPAL. LIBRI ETYMOLOGIARUM XX, CUM
 EP^A. AD BRAULIONEM.
 (2) ISIDORI ARCHIEP. HISPAL. DE SUMMO BONO LIBRI III. CUM
 INDICE.

MS. folio, vellum, well written, a handsome MS. with very curious initial letters. Ex dono Mag^{ri} Hugonis Williams filii Gruffini Williams de Penrhyn, Arm. 1651.

"Liber Ecclesie Sti Jacobi de Wigemore. Si quis illum ab eodem monasterio aberravit aut hunc titulum maliciose delavit, anathema sit donec resipiscat et dignam satisfactionem premat."

Wigmore, a college of Herefordshire, founded by Ralph de Mortimer, A.D. 1100, changed by his Son 1197 into a priory, under the patronage of S. James. *Tanner, Not. Mon.* p. 85.

See B. 20. 2. D. 13. 1. F. 16. 1.

(1) is the most useful of all his works. Its value has been doubted by Christopher Beckmann, and Salmasius, ad Hist. August. p. 28, 'quem tamen in multis defendendum alii eruditi docuere vid. *Nic. Anonium*, Tom. 1, p. 251, seq.' *Fabric. B. M. et I. Lat.* B. 9.

12. STATUTA ECCLESIE MENEVENSIS.

MS. folio, paper.

"This book was given to St John's College by Thomas Watson, D.D., sometime Fellow of the said College, and consecrated Bishop of St David's 1687. The same reverend person gave the College the patronage of two livings, Brinkley and Fulbourn St Vigors, both in the Diocese of Ely, together with some coins and medals of good value."

"He has since given the patronage of Brandsburton. Com. Ebor."

"I have compared this Copy with the original statutes in several particular chapters, and find it to be exactly taken." *T. Baker.*

"This MS. is very valuable, for the original or most authentic copy from whence it was taken, though it were wrote on parchment, yet was so eaten with moisture or wasted with age when I saw it, that it cannot be preserved long, and can hardly ever be copied again with equal certainty and exactness." *T. Baker.*

All these notes are in Mr Baker's own hand-writing. The volume is in perfect preservation.

13. BREVARIUM.

MS. 4to. vellum, most handsomely written and ornamented with drawings and painted borders in the most finished style. 'Ex dono Thomæ Gardiner, Armigeri.'

14. (1) NOTÆ THOMÆ SMITHI IN EPIST. DUAS S. CLEMENTIS AD CORINTH.
 - (2) COPY OF PETITION TO QUEEN ELIZABETH FOR CONFIRMING THE BOOK OF ARTICLES, 1566.
 - (3) THE EARL OF MANCHESTER'S LETTER TO THE PRESIDENT AND FELLOWS OF ST JOHN'S COLLEGE FOR EJECTING DR BEALE, THEN MASTER, 13 March, 1643, (parchment.)
 - (4) A COPY OF A LETTER WRITTEN IN CARDINAL WOLSEY'S OWN HAND TO KING HENRY VIII. 'which I transcribed from a copy taken of it by Archbishop Abbott, for he endorsed it thus with his own hand,' "The original I sent back to the office of the King's Papers." 'Ita est, G. Cantuar, April 17, 1616.'
- Wolsey's Letter dated at 'my house besides Westminster, 5 Feby.' (no year.)
- (5) A COPY OF A DISPENSATION FROM CARDINAL POLE FOR GOSSIPS TO MARRY, dated prid. Kal. Junii, 1556.
 - (6) A TRANSCRIPT OF A PAPER THUS ENDORESSED IN ARCHBISHOP LAUD'S OWN HAND, JUNE 12, 1637, A TRANSCRIPT OUT OF MY REGISTRY CONCERNING THE 20TH ARTICLE OF THOSE THAT WERE MADE, 1562.

loose papers tied together.

(1) This was very probably Baker's friend, Dr Thomas Smith, of Magdalene College, Oxon. See *Master's Memoir of Baker*, p. 47.

(2) There are no signatures to this.

(3) The Right Hon. Edward, Earl of Manchester, in pursuance of an ordinance of Parliament for regulating and reforming the University of Cambridge: on the 11 April, 1644, he forcibly intended John Arrowsmith. Dr Beal died at Madrid, having Lord Edward Hyde and Lord Cottington in their embassy as Chaplain, apparently in 1651. Extract from *Baker's MS. Hist. of St John's College*, folios 259 and 262.

(4) Is published in Dr Hymer's Edition of the *Funeral Sermon of Lady Margaret*, by Bishop Fisher, p. 262.

(5) This shews that Cardinal Pole then exercised his Legatine authority, though at variance with the Pope. He had been elected Chancellor of Cambridge, 1 April, 1556.

(6) It is hardly necessary to refer to any place for the accounts of this controverted passage. See however *Collier's Eccl. Hist.* in the reign of Queen Elizabeth, and *Dr Lamb's Hist. of 39 Articles*.

15. (1) I. OVERALL, EPISC. NORWIC. DE STATU QUESTIONUM V INTER REMONSTRANTES ET CONTRA REMONSTRANTES CONTROVERSARUM.

(2) SIR THOMAS BROWNE, M.D. RELIGIO MEDICI.

MS. 4to. paper. "Ex dono venerabilis viri Bambridge Dean hujus Coll. olim. alumni," in Mr Baker's writing.

(1) "John Overall, bishop of Norwich, died 1618. He was master of Cath. Hall, and King's Professor of Divinity at Cambridge. He was a strong genius, made a great improvement in study, and was reckoned one of the most learned controversial divines of his time." *Collier's Eccl. Hist.*

Natus 1559, admissus 1575, in Coll. Joh. sed an. seq. migravit ad Coll. SS. Trin. 1577, admissus ibi Socius 1581, Theol. Bac. 1591, Professor, 1594, Præses. Aul. Cath. 1598, Consecratus Lich. et Cov. 1614, Norwic. 1618, mortuus 1619, 12 Maii. Juvenis admodum venit in amicitiam Petri Baronis indeque didicit de decretis divinis modeste sentire et caute loqui: mediam iniit viam, progressurus forte ulterius nisi Baronis vestigia deterruissent, quod si controversiam istam non plane dilucidavit aut penitus exhausit (quis enim sufficit istis) viam certe stravit posteris. Sententia ejus de prædestinatione, brevis quidam illa sed dilucida et explicata excusa extat, ann. 1631, una cum articulis Lambethanis. *Baker's Catalog. Episc. qui e Coll. Div. Joh. Ev. prodierunt.*

(2) There were two Editions of this celebrated work. Sir T. Browne, it appears, wrote it in 1635, and never intended it for the press, having composed it only for his own exercise and amusement. He had however communicated it to his friends, and by some means or other a copy fell into a printer's hand, who published it 1642; and it excited general attention. The Earl of Dorset recommended it to Sir Kenelm Digby, who returned his judgment of it in a book of critical disquisition on its contents. Sir Thomas was induced by this to publish a more correct edition, which had much success. I have compared this with an old edition called Sir Kenelm Digby's Edition, from which it varies in many particulars; but I am uncertain, from not having ready means of reference, which Edition it agrees best with. See *Dr Johnson's Life of Sir T. Browne*, Talboy's and Pickering's Ed. Vol. 6, p. 475.

There is an old Cavalier's song at the end, thus:

I.

Cursed bee that Cavaleer
That eyther droop or feare,
For so the King be great,
Als one to mee;
By what mysterie in State,
Or chemistry in Fate
So ere it bee,
If good to him, tis so to me.

II.

Courage, be firme and smile,
Tis wisdom yet a while;
Yet lets not be like some,
Who shrink and start,
As votes pass to and from
The Speaker¹ and Sir Tom²
To eyther part;
Wee know that dawbing is in art.

III.

Whilst two³ are in a fray,
Ye third may catch ye prey;
O may that proverb hold!
Yet if by Foes
Charles to his crown of gold
Bee brought, I dare bee bold
To honour those,
Not for the action, but the close.

16. HOLY BIBLE—printed Book, by Richard Grafton, Lond. 1541.
Folio.

¹ Lenthall.

² Sir Thos. Fairfax, then Generall.

³ Parliament and Army.

There is a deficiency at the beginning to nearly the end of Gen. c. 24, and at the end part of a Table for finding the Epistles and Gospels is wanting.

I do not know why this book has found its way into the lock-up case, as there are several equally valuable early printed bibles in the Library, viz.: Coverdale, 1535 (T. 4. 19.); Taverner, 1539 (T. 5. 2.); Matthew, 1537 (T. 4. 15.); Grafton, 1540 and 1541 (T. 3. 18—3. 24.); Whitchurche, 1549 (T. 4. 18.); Taverner, 1549 (T. 4. 24.); Daye, 1549 (T. 4. 21.); Matthew, 1551 (T. 3. 28.); Coverdale, 1569 (T. 9. 10.); Queen Elizabeth, (Rouen), 1556 (T. 1. 16.); Barker, 1572 (T. 1. 11. and 4. 2.); Barker, 2 Vols., 1577 (T. 5. 34. 35.); Barker, 1582 (S. 5. 35.); Barker, 1599 ($\frac{A}{g}$. 10. 22.)

17. PROCLAMATIONS AND PROCEEDINGS IN PARLIAMENT, beginning 24 March 1602, and continued to the Prorogation, on account of the Plague in 1610 or 1611.

MS. thick folio volume, paper, the gift of Dr Kennedy, Master of Shrewsbury School.

Hume says the journals of the Session 1610 are lost. See Vol. 4, p. 272. This MS. may perhaps supply some of the missing papers, but it appears to contain only occasional acts, &c., not any continued succession of documents.

18. S. CHRYSOSTOMI HOMILIÆ—Calendis habita cum non venisset in publicum eo die Episcopus Antiochiæ Flavianus contra eos qui novilunia observant, et in civitate choros ducunt et in dictum Apostoli 'omnia in gloriam Dei facite.' Latine versa a J. Cheke, with Dedication to Henry VIII. dated 1543.

MS. 4to. paper.

"This Book is in Sir John Cheke's own hand (which I have often seen), and was probably the same book that was presented to the King, or at least to some courtier or man of quality." T. Baker's writing.

John Cheke, born at Cambridge 1514, fellow of King's, Public Orator, and then Provost of King's, was made a Canon on the original foundation of Christ Church, Oxon. by Henry VIII., was afterwards Reg. Professor of Greek at Cambridge, made a Knight 1551. Tutor to King Edward VI. In Queen Mary's time he was exiled, and travelled abroad, was made Professor of Greek at Strasburg, but he was afterwards seized by King Philip at Brussels, and sent over to England to the Tower; he is there said to have recanted before Cardinal Pole, and so obtained his liberty. He died in London, 1557. *Tanner's Biblioth.*

There is no doubt about Cheke's recantation. In the MSS. of C. C. C., see *Nasmith's Cat.* 102, 25, there is his letter to Cardinal Pole, begging him to receive him again into the Church, dated 15 July, 1556. There is also in the same volume a treatise on the Real presence in Cheke's own hand.

This Latin translation was published by *Reyner Wolf*, London, 1543. It was translated into English, and published by *Thos. Chaloner* at *Berthelet's*, 1544, according to Mr Baker's notes.

19. JOHANNIS CHRISTOPHERSONI TRAGŒDIA GRÆCA—QUÆ VOCATUR
'JEPHTHA,' with Dedication to Cuthbert, Bishop of Durham.

MS. small 4to. paper.

John Christopherson was born at Ulverston, in Lancashire; was first at Pembroke Hall, then at St John's College, B. A. in 1540, elected a fellow on Mr Ashton's Foundation, May 9, 1542. He was named a Fellow of Trinity College in the Charter of Foundation, and became Master in 1553 when Dr Bill was ejected in Queen Mary's time. He was one of the Queen's confessors, was made Dean of Norwich, 1554, and Bishop of Chichester, 1557, died in 1558. His Latin versions of several Greek books are said to be very inaccurate. (See *Biogr. Univ.*) The particulars of his University career are given from a note of Mr Baker.

This book was formerly the property of 'Henricus Knewstub.' The tragedy was also written in Latin.

20. LIBER VALORUM OMNIUM BENEFICIORUM ANGLIÆ ET WALLIÆ.

MS. folio, paper, written A. D. 1627.

In the University Library MSS. there is a copy of this work made by one Francis Heve, Scholar of St John's College, for which the University paid £4., and which after passing through two other hands finally arrived at its destination. It was very probably copied from this. See the Catalogue.

- 21, 22, 23. FABRI THESAURUS CUM NOTIS MSS. ADRIANI BEVERLANDI,
3 VOLS.

Folio, printed book with interleaved pages, containing many MS. notes.

Adrian Beverland was an Advocate at Middlebourg, born in 1653 or 1654, but he neglected his profession to apply himself to classical literature. He appears to have been an immoral, licentious man. Two works which he published, *De stolatæ virginitatis jure*, Leyden, 1680, and a treatise, *De Peccato Originari*, printed in 1678 and 1679, were considered both indecent and irreligious by the university of Leyden, and the author was punished by imprisonment and fine, and he regained his liberty only by apologizing and retracting his offensive opinions. He then retired to Utrecht, and lampooned the Leyden professors in a publication called *Vox clamantis in deserto*. He was soon banished from that city for his loose conduct, and came over to England, where Isaac Vossius procured him a small pension in consequence of his literary talents, which it appears were by no means despicable. He here pretended to repent, and published a treatise called *De fornicatione cavenda admonitio*, London, 1697, in which he disavows his former licentious sentiments. But his sincerity has been strongly doubted. He subsequently fell into great misery, and died in 1712, in a state of insanity. *Biographie Universelle*.

There is nothing to shew how these books came into the possession of the College. There are two MSS. of his in the Univ. Library. A copy of the treatise *De Fornicatione Vitanda*, 817, and one of notes on Juvenal, 2547.

24. DEUS ET REX, REX ET EPISCOPUS VEL UNIO BEATISSIMA CORONÆ
ET MITRÆ.

Carmen Heroicum per P. Fisherum, in Caroli I. exercitu servientem majorem.

Folio, printed book, 1657, dedicated to Bishop Gunning, who left it to the College.

It is preceded by some French verses addressed to 'Major Payen Fisher,' by P. D. C. There is also contained in the same thin book,

"Pœan Panegyricus pro restaurata valetudine Georgii Monachi Ducis de Albemarle."

"Ode in adventum serenissimæ reginæ Matris Henriettæ Mar'."

It is remarked by Baker in another Copy, small 4to. (A. 16. 1. Coll. Libr.), that all the Copies of this man's poems are different.

Payne Fisher was born at Warneford in Dorsetshire, in 1616. In 1634 he entered Hart Hall at Oxford, and thence came to Magd. Coll. Cambridge. Ant. Wood says he was 2 or 3 years at Hart Hall "under the severe tuition of two Tutors." He took a degree in arts at Cambridge, but soon threw off his gown, and served first in Brabant. A short time after he came to England and entered the King's service; he was an ensign in the army raised against the Scots, 1639. He served in Ireland under Sir John Clotworthy (Viscount Masarene); in Cumberland under Sir Patrick Curwen, and was at Marston Moor. When the King's affairs were ruined, he went to London and lived in obscurity by his wits; favoured by his pen the successful Rebellion, and 'like most poets,' says Wood, as a true time server, he ingratiated himself with those who were in power, and became Laureate to the Protector. After the Restoration he turned about, and put forth the great sufferings he had endured for his loyalty; but his palpable flatteries of the great men among the rebels could not be concealed, so he met with no reward, was very poor, and spent some time in the calm repose of a prison, viz. the Fleet. "His usual way was, when he had written and printed a book, to write many Dedication Papers to be put before them as occasion served, or his necessities required, and took all occasions to write Epitaphs or Sepulchral Eulogies, purposely to present them to the sons, grandsons, and other relations of the party deceased, mostly for lucre sake, and partly out of private ambition." Abridged from *Wood's Athenæ, Oxon.* Vol. 2, p. 899.

This was probably a copy given to Bishop Gunning with the sinister designs alluded to, as I cannot find any where else any mention of such Dedication.

Payne Fisher died in the Old Bayly, in a Coffee House, on 2 April, 1693, and was buried on the 6th.

The name of P. D. C. is *Peter de Cardonnel*, who wrote several laudatory poems of his friend P. Fisher. One more trick of his and we have done with him. "He wrote a book of Heraldry, printed at London, 1682, wherein are a many coats of arms of such gentlemen, to whom he presented a copy to obtain a reward." All extra from the *Ath. Oxon.* as above.

25. "DIALOGUES in ENGLISH and GENTUE, written by Rayasum Paupia, a Gentue Braminy," anno 1714, with an alphabet of 63 letters.

MS. very large folio, paper.

26. A CATALOGUE OF MR BAKER'S BOOKS.

MS. folio (thin) paper.

It is not in his own hand-writing.

27. BIBLIA ISLANDICA—(printed book.)

Folio, paper, bound in wood. "Liber hic pretiosissimus et rarissimus Hafniæ emptus pretio £3. sterlingarum. Gul. Wotton."

Le Long gives this account of it. 'Biblia Islandica juxta versionem Germanicam Lutheri interpretibus Gutbrando Thorlacio et aliis, jussu Friderici II. Daniæ regio, fol. Holmiæ, 1684.' "De Bibliorum Islandicorum versione illud velim D. Pastorem admonuisse, interpretes (qui forte multi erant) non ad unguem aliquando secutos esse Martini (Lutheri) translationem ita ut verbo verbum respondeat in toto illo Biblico opere, sed aliquando Latinam versionem." *Gutbrandus Thorlacius* in *Epist. ad Johan. Hainschium*, page 100, libelli *Epistol. de Bibliis Elianis* anno 1604, Norimbergæ Editi. *Le Long*, *Bibliotheca Sacra*, cap. 12, § 1.

Gutbrand Thorlakson was Bishop of Holum. See *Horne's Introduction*, Vol. 2, part 2, p. 90.

A
DESCRIPTIVE CATALOGUE
OF THE
MANUSCRIPTS AND SCARCE BOOKS
IN THE
LIBRARY OF ST JOHN'S COLLEGE,
CAMBRIDGE.

BY
THE REV. MORGAN COWIE, M.A.,
LATE FELLOW OF ST JOHN'S COLLEGE.

"His chamber was all hanged about with rolls
"And old records from auncient times derivd,
"Some made in books, some in long parchment scrolls,
"That were all worm-eaten and full of canker holes."
SPENSER'S *Faerie Queene*, B. 2, Cant. 9, Stanza 57.

PART THE SECOND.

CAMBRIDGE:
PRINTED AT THE UNIVERSITY PRESS.
PUBLISHED BY J. & J. J. DEIGHTON, AND T. STEVENSON;
JOHN W. PARKER, LONDON;
AND
J. H. PARKER, OXFORD.
M.DCCC.XLIIL

**OXFORD ARCHITECTURAL
AND HISTORICAL SOCIETY.**
100

PART II.

ACCORDING TO THE ARRANGEMENT OF THE SHELVES.

I.

1. S. AUGUSTINI COMMENT. IN EVANGELIUM S. JOHANNIS.

MS. folio, vellum, well written. D. D. Thos. Baker. In old wood binding.

In Mr Baker's hand "Liber olim ornatissimi viri Thomæ Wagstaff."

"Hic liber attinet ecclesiæ Sti Johannis Baptistæ de Hardrayk (?) qui olim Prioratui de Chyksand pertinebat." — "Et jam tenetur a Gulielmo Walchero S. Theol. Baccalaur. Ex dono honoratissimi domini D. Russelli Baronis de Thornhaugh."

There is another copy in A. 9. Chicksand was a Priory of Nuns of the order of S. Gilbert of Sempringham, founded temp. Hen. I. in Bedfordshire. *Tanner, Not. Mon.*

2. COMMENTARIUS IN JUS CANONICUM ET CIVILE.

TRACTATUS DE ABSOLUTIONE A SENTENTIA EXCOMMUNICATIONIS IN ARTICULO MORTIS.

MS. folio paper. In different hands. D. D. T. Baker. "Liber olim T. W. (ut ante)."

3. BREVIS ET VERA EXPLICATIO CAUSARUM QUIBUS SERENISSIMUS ET POTENTISSIMUS PRINCEPS ET DOMINUS DOM. FREDERICUS, EJUS NOMINIS SECUNDUS, DANIÆ, NORVAGIÆ, VANDALORUM GOTHORUMQUE REX, SLESWICI, HOLSATIÆ, STORMARIÆ ET DIETMARSIÆ DUX, COMES IN OLDENBORCH ET DELMENHORST, AD PROPULSANDUM ERICI SWECIÆ REGIS VIM ATQUE INJURIAM, JUSTE ET NECESSARIO FUIT ADDUCTUS. EXHIBITA IN BOSTOCHIANO CONVENTU SACRÆ CESARÆ ROMANORUMQUE REGIÆ MAJESTATIS SAXONIÆ ITEM ET BRANDENBURGENSIS ELECTORIS ATQUE HENRICI BRUNSWICENS. DUCIS LEGATIS A SERENISSIMI DANIÆ REGIS AD EUNDEM CONVENTUM COMMISSARIO.

ANNO DOM. 1564. 26. JUL.

MS. folio paper. D. D. T. Baker. "... ut ante."

See *Dunham's Hist. of Denmark, Sweden and Norway*, in *Lardner's Cab. Cyc.* Vol. 3, p. 131. It appears that there is a difficulty in ascertaining the

merits of this war, as to who was the aggressor. This paper, if hitherto unknown, might throw some light on the question. The war was concluded by the peace of Stettin in 1570.

Frederick was an enlightened monarch, an enterprising and energetic man, and a great encourager of literature and science. He died, 1588.

4. (1) SIR WALTER RALEIGH'S APOLOGY.
- (2) A TREATISE OF MAN'S SEVERAL DIGNITIES AND THEIR SEVERAL CORRUPTIONS.
- (3) THE BISHOP OF ROCHESTER'S (BUCKRIDGE) DEFENCE OF THE POWER OF KINGS AGAINST PAPO-PURITANICAL EXPOSITIONS OF TEXTS OF SCRIPTURE.
- (4) A DISCUSSION OF THREE QUESTIONS THAT MAY ARISE CONCERNING THE SOLEMN LEAGUE AND COVENANT.
- (5) A BOKE OF THE POWER OF JUDGES ECCLESIASTICAL.
- (6) REASONS WHY THE BISHOPS IN ENGLAND OUGHT TO SIT AND VOTE IN THE LORD'S HOUSE.
- (7) WHETHER LAY PEOPLE OUGHT TO COMMUNICATE UNDER BOTH KINDS—COMPILED BY M. B. P., PROFESSOR OF DIVINITY. (At the end is the signature 'Mat. Rawf.')

Folio paper. D. D. Thomas Baker. Liber olim Thomæ Wagstaff.

(1) 'This seems to be a good copy, bearing date the month and year of Sir W. Raleigh's death.' T. B.

(3) 'This is in the Bishop of Rochester's own hand writing, as Mr Wagstaff affirmed, who was better acquainted with it than I am, and as such is more valuable.' T. B.

John Buckridge was Bishop of Rochester, 1611. He was also president of S. John's Coll. Oxon., and one of the king's chaplains. He was one of the four appointed to preach at Hampton Court, Sept. 1606, and I think this is probably the substance of his sermon on that occasion, when he handled the king's supremacy. Archbishop Spotswood was present. He says, 'It grieved the Scotch ministers to hear the Pope and Presbytery so often equalled in their opposition to sovereign princes.' See *Wood's Athenæ*. Vol. 1. p. 557.

- 5, 6. DE VERITATE—PROUT DISTINGUITUR A REVELATIONE, A VERISIMILE, A POSSIBILI ET A FALSO. AUCTORE EDW. HERBERT. MIL. DE LE BATH.

MS. folio paper, in 2 vols. D. D. T. Baker. Olim ornatissimi viri T. Wagstaff.

This is an autograph copy, signed "E. Herbert, Parisiis consummatum est opus ²⁰/₂₂ Jan. 1623."

Of this work of Edward Lord Herbert of Cherbury, *Robert Hall*, in his *Sermon on Infidelity*, says, "Its object was not so much to impugn the doctrine or morality of the Scriptures as to attempt to supersede their necessity, by endeavouring to shew that the great principles of the unity of God, a moral government, and a future life, are taught with sufficient clearness by the light of nature." He says in his 'autobiography,' published by Horace Walpole,

that Grotius approved of the work. See the extraordinary story of a sign given him from heaven, p. 279. See also *Leland's View of the Deistical Writers*, 1, p. 27.

7. THE COUNTESS OF PEMBROKE'S ARCADIA.

MS. folio paper. D. D. T. Baker. Olim T. Wagstaff.

"William Walker, B.D., bought this book among other MSS. of the executor of Sir Edmonde Scorie, knight, and now possesses it, A.D. 1633." "W. Walker of Cheswick in Middlesex." The executor's name was Mr Busbie. See I. 1.

Of this famous production of Sir Philip Sidney, I extract the following account from *Wood*.

The most celebrated Romance that ever was written. It was dedicated to his noble sister Mary, wife of Henry Earl of Pembroke, who died 25 Sept. 1621. This *Arcadia*, though then and since it was and is taken into the hands of all ingenious men, and said by one living at or near the time when it was published to be a book most famous for rich conceit and splendour of courtly expression, yet the author was not so fond of his amorous production, for he desired when he died to have it suppressed. Wood then goes on to notice continuations of it. See Vol. 1, p. 227. *Athenæ Oxon.*

8. COMEDIE DUE. LEANDER ET LABYRINTHUS.

MS. folio paper, well written. D. D. T. Baker. Liber olim T. Wagstaff.

The scene in both is laid in Florence. The only indication of an author is H. H. at the end.

9. A TREATISE AGAINST BISHOPS—addressed to the King.

MS. folio paper. D. D. T. Baker. Liber olim T. Wagstaff.

The date at the beginning is 2 March, 1570; at the end, 12 Nov. 1571; anno ætatis, 32.

10. CONCORDANTIA HEBRAICA.

MS. 4to. vellum. D. D. T. Baker. Liber olim T. Wagstaff.

11. (1) LIBER DE MUNDI CREATIONE, ET HISTORIA MUNDI USQUE AD NOACHUM.

(2) LIBER QUI DICITUR MAPPA MUNDI.

(3) MARTINI POLONI CHRONICON CUM ADDITAMENTIS.

(4) LA PETITE PHILOSOPHIE EN VERS FRANÇAIS.

(5) RECAPITULATIO TERRÆ SANCTÆ ET DESCRIPTIO EJUSDEM.

..... ROMA

MS. folio, vellum, well written. D. D. T. Baker. Liber olim T. Wagstaff.

"Est idem liber qui citatur in Fasciculo edito ab Edv. Browne qui inde adstruit aut confirmat Historiam de Johanna Papissa quæ quidem hic occurrit inter Leonem et Benedictum recte ne an secus videant alii. Certe credidit Edv. Browne, sed non ego credulus illi." *T. Baker.*

It is there quoted as the *Chronicon* of *Sigebertus Gemblacensis*, who died at an advanced age, 1112. See *Preface* of the *Fasciculus*, p. xxviii, and *Ap-*

pendis, pp. 236, 237. The story of Pope Joan is now almost universally rejected. I think however Mr Baker is mistaken in saying that this is the authority that Browne quotes. Sigebert's Chronicon begins with the year 381, when that of Eusebius ends. Browne gives in his Fascic. *Epistola ad Leodienses, by Sigebertus*. There is a similar MS. in *Nasmith's Cat. C. C. C.* 372 and 194, and 59 (4). In this last there is no mention of Pope Joan.

(3) Martinus Strepus, Oppaviensis e Silesia quæ Regno Bohemiæ adhærebat et Poloniæ etiam computatur unde *Poloni* cognomen: sive quod ad primatum Poloniæ vocatus est a Nicolao III. Monachus ord. Præd. Pontificum Clem. IV. Greg. IX. Innoc. V. et John XXI. ac denique Nicol. III, 1277, major Pœnitentiarius et anno interjecto Archiepiscopus Gnesnensis, nec diu post defunctus. Nihil celebrius ejus Chronico. He has been supposed the first chronicler who recorded Joan as a Pope. Fabricius confesses that in many of the best MSS. however the story is wanting, and if he is the first that mentions it, Sigebertus, who lived a century before him, could not have done so. I think Browne must have referred to this Chronicon and not to Sigebertus as he says he does, and probably this was what Mr Baker meant.

(5) There is a curious book on this subject called *Itinerarium Terræ Sanctæ*, by Ludolph, rector of Suchen, written in 1341, and addressed to Baldwin, bishop of Paderborn. There is a printed copy in the College Library, O. 5, 12. Prodiit, says Fabricius, sub typographiæ initia. This is evidently a very early printed book; it has no name, date or place of printer. It was published however afterwards along with Marco Polo's Travels.

12. CICERONIS LIBRI III. DE ORATORE.

- DE CLARIS ORATORIBUS SIVE BRUTUS.
- ORATOR.
- PARADOXA.
- TUSC. QUEST. LIBRI V.
- DE AMICITIA.

MS. 4to. paper, well written. D. D. T. Baker. Liber olim T. Wagstaff.

13. (1) VEN. BEDÆ HISTORIA ANGLORUM.

(2) DE OBITU VEN. BEDÆ PÆTRI.

(3) LIBER PROPHETIARUM SÆ HILDEGARDIS VIRGINIS.

MS. small folio, vellum. T. C. S. Old wood binding. 'Constat Collegio de Plecy.'

Plecy in Essex; a College for a master and eight priests, founded by Thomas de Woodstock, duke of Gloucester, 17 Rich. II. to the honor of the Holy Trinity. *Tanner, Not. Mon.* p. 67. *Dugdale, M. A. T.* 3. part. 2. p. 120.

(1) Dedicated to king Ceolulf; in 5 books, from the landing of Julius Cæsar to the year 731. "Opus præclarum quanquam arguitur Bedæ a Montacutio, 2 Origin. p. 210, quod rebus notatu dignioribus omissis fabulas inficetas quandoque fuit sectatus," *Fabricius*.

(2) See *Mabillon, Part 1, Seculi tertii Benedictini*, ann. 736. His life was written by Turgot, prior of Durham, in 1100. See the *Decem Scriptores Hist. Anglicanæ*.

(3) S. Hildegardis de Alemannia ex nobili genere Magistra Sororum sive Abbatiſſa Cœnobii in Monte S. Roberti in Pingis sive prope Bingiam in diocesi Moguntina, ord. Benedict. nata 1099, obiit 1178.

Prophetiæ Hildegardis contra Monachos Mendicantes quas ex codice Manipuli Florum Thomæ de Hibernia protulit Bzovius ad ann. 1495, tanquam supposita rejiciuntur in *Act. Sanct.* Tom. 1. p. 867.

In *Nasmith's Cat. C. C. C.* 404, it is entitled "Proph. B. Hildeg. Virginis ex libro qui dicitur Pentacronon sive speculum temporum futurorum."

14. CATALOGUE OF THE ENGLISH NOBILITY, FROM WILLIAM THE CONQUEROR TO QUEEN ELIZABETH.

MS. paper, folio, well written. D. D. T. Baker. Liber olim T. Wagstaff.

At the end, "This is a true copy of the originall, examined by Daniel Dabbes and Dan. Crome." Probably it is a copy obtained from the Herald's College, and these may be the signatures of the heralds at the time.

14. (b) A TREATISE AGAINST DISLOYALTY IN GENERALL, AND MORE SPECIALLY DISCOVERING THE MANIFOLD PERNICIOUSNESS OF A TREATISE CRIED UP AND DOWN IN OPEN STREETS IN THE NAME OF MR PRIN. HIS EGREGIOUS FALSHOODS, PREVARICATIONS, PARADOXES, CONTRADICTIONS AND DISSIMULATIONS, DESTRUCTIVE TO THE ESSENCE OF PARLIAMENT IN EVERY DEGREE, AND REPUGNANT BOTH TO THE TESTIMONIES OF SCRIPTURES ALLEDGED BY HIMSELF AND HIS OWN PRINCIPLES, DEGENERATING ALSO FROM PRIMITIVE CATHOLIQUE DOCTRINE, AND THE PROTESTANT PROFESSION OF THE CHURCH OF ENGLAND.

MS. folio paper. D. D. T. Baker. Liber olim T. Wagstaff.

Probably about the year 1637, or later perhaps.

15. (1) CALENDARIUM.

(2) VEN. BEDÆ DE TEMPORIBUS LIBER.

(3) EPISTOLA AD WITHEDEM PRESBYTERUM DE ÆQUINOCTIO VERNALI.

(4) DIONYSII EPISTOLA DE TERMINO PASCHALI.

(5) AD BONIFACIUM DE EODEM.

(6) HILPERICI COMPOTUS.

(7) COMPOTUS VULGARIS QUI DICITUR EPHIMERIDES ABBONIS.

(8) VICTORIS PAPÆ EPISTOLA AD THEOPHILUM CÆSARIENSEM PALEST. EPISC. DE TERMINO PASCHALI.

(9) ALIÆ REGULÆ DIVERSE DE TERMINO PASCHALI.

(10) GARLANDI COMPOTUS BEDAM IMITANTIS.

(11) LIBELLUS DE REGULIS ALGORISMI.

(12) LIBELLUS CUJUSDAM IGNOTI DE REGULIS NUMERANDI.

(13) LIBELLUS ABACI.

- (14) DIONYSII TABULÆ DIVERSÆ CUM EXPOSITIONIBUS EARUNDEM.
- (15) DESCRIPTIO SIVE FIGURATIO ROTÆ FORTUNÆ.
- (16) LIBELLUS DE REGULIS ABACI.
- (17) TABULA DE CLAVIBUS TERMINORUM.
- (18) DESCRIPTIO DE 12 VENTIS, QUORUM 4 SUNT GENIALES, 8 FATALES.
- (19) TABULA DE NONIS, CALENDIS ET DIEBUS CUIUSLIBET MENSIS ANNI.
- (20) TRES CYCLI DECENNOVALES.
- (21) GARLANDI TABULA CUM CANONE EJUSDEM.
- (22) LIBER GARLANDI.

MS. 4to. vellum, well written. D. D. T. Baker. Liber olim T. Wagstaff.

(2), (3) See A. 22.

(4) Dionysius Exiguus, natione Scytha, Monachus et Abbas Romanus diem obiit ante ann. 556. This is found in Bede's Works, Tom. 1, p. 321, and is perhaps the same in substance as (21).

(5) Ad Bonifacium primicerium notariorum Bonumque Secundericium. Apud *Patav.* p. 497, 499.

(6) Hilpericus, Abbas Sancti Galli (*Oudin*, Tom. 2, p. 480.), cl. sub anno 980. See *Mabillon*, Tom. 1, *Analectorum*, p. 113.

(7) S. Abbo, Floriacensis Abbas et Martyr. 990. Cujus Comment. in Victoris Canonem Paschalem periit. *Oudin*, Vol. 2. This may be the work *Oudin* supposes lost.

(8) Victor. I. ann. 198, but the letter was written by Theophilus; it is a summary of the acts of the council of Cesarea, an. 196.

(10) Garlandus, Johannes (vitiose Gerlandius sive de Gallandia) Anglus, Grammaticus et Poeta Clarus circa, an. 1040.

De computo Ecclesiastico Scriptores medii ævi sunt præter anonymos quosdam, Beda, Dionysius Abbas Romanus, *Garlandus* sive *Gerlandus* Lotharingus, Helpericus Abbas Anglicus quem dedit *Bernhardus Pessius*, Tom. II. (part 2d.) *Anecdotorum*, Lambertus Matthæus, Magister Nigrellius, Rabanus Maurus Vulgatus a *Bakusio*, Tom. I. *Miscellan.*, Petrus de Rosenheim, Wicpertus et Wicramnus de quibus laudatus *Pessius* in dissertatione Isagogica ad Tom. II. *Anecdotorum*, p. 25, et seq.

16. TRACTATUS DE REFORMATIONIS NOVITATE. Latin and English.

MS. small 4to. paper. D. D. Thos. Baker. Liber olim T. Wagstaff.

The English section is headed 'Luther instructed in the Protestant Religion by the Devil,' but it appears to be all of a piece, violent declamation, and so I suppose it forms only one work.

17. COMMENTARIUS IN LIBROS PROVERBIORUM. ECCLESIASTEN. CANTIC. PROPHETARUM ET THRENOR. MACCHABEORUM. JUDITH. ECCLESIASTIC.

MS. small 4to. D. D. T. Baker. Liber olim T. Wagstaff. Curiously stamped cover.

18. (1) A REVISION OF THE GRIEVANCES OF SOME SCANDALOUS APPEALS
DECLARING HOW THEY DEROGATE FROM THE DIGNITY, AND IMPEACH
THE POWER OF BISHOPS. 1636.
- (2) BRIEFS OF THE CERTIFICATES FOR THE DIOCESES OF ENGLAND
AND WALES, 1592.
- (3) THE UMPIRE UNVEILING EPISCOPACIE, BRIEFLY SURVEYING THE
HISTORIE AND MYSTERIE OF THE LATE REFORMATION AND RE-
FORMATION OF THE CHURCH OF SCOTLAND, BY ONE OF ZION'S
SERVANTS, (T. HART), ADDRESSED TO JOHN, EARL OF LAUDUN,
LORD CHANCELLOR OF SCOTLAND.
- (4) THE LIFE OF GASPAR COLINIUS, ADMIRAL OF FRANCE—(mutil.
ad init. begins c. 51.)
- (5) THE CORRUPTION OF THE ROMAN CHURCH IN PRACTICE. Paris
9 April, 1599.
- (6) A LETTER WRITTEN BY A DUTIFUL SON OF THE CHURCH SHEWING
THE LAWFULNESS AND NECESSITY OF COMMON PRAYER.
- (7) A MIRROUR FOR SEPARATISTS AND SCHISMATICS, WRITTEN BY
A LATE LEARNED DIVINE, AND NOW PUBLISHED BY W. C. GENT.
(This last information has been erased again).
- MS. small 4to. paper. D. D. T. Baker. Liber olim T. Wagstaff.

(1) Probably in answer to Bastwick, Burton, and Prynne's libels, written
about this time. See *Collier*, Vol. 2, p. 771.

(2) For all the dioceses except Bath and Wells, Chester, St David's and
Man.

(3) This is probably the same date as (1), as about this time it was that
Archbishop Laud had succeeded in introducing the Liturgy into Scotland,
which called up so much bitter feeling.

(4) The Latin life of the celebrated protestant Gaspar Coligny, has been
by some attributed to *John de Serres*, a French protestant divine, and a volu-
minous writer, who lived from 1540 to 1598. It appeared in 1575, but
La Monnoye and the Abbé *Mercier de St Leger* claim it for *François Hotman*,
a French lawyer of the same century, born 1512, died 1590.

(7) Quere,—whether the same as '*a Looking-glass for Separatists*,' by
Josiah Ricraft, London, 1645, 4to. He was a bigoted Presbyterian, a mer-
chant of London. See *Wood's Athenæ*, under William Brereton, Vol. 2, p. 123.

19. LIBELLUS INSTRUMENTORUM, TEMPORE REGIS RICH. II. SCRIPTUS IN
OXONIA ET . . . REGINÆ PER GLYN.
MS. small 4to. vellum. D. D. T. Baker. Liber olim T. Wagstaff.
A Law Book.

20. REGINALDI POLI EPISTOLA AD CRANMERUM CANTUAR. ARCHIEP. OCT.
1555.

MS. small 4to. paper, in old parchment cover. D. D. T. Baker. Liber olim T. Wagstaff.

"This letter or letters by the cover (containing a confirmation by Cardinal Pole of Sir Thomas Tresham to be Prior of the order of S. John of Jerusalem) seems to have been the Cardinal's own copy. The instrument is dated Kal. Dec. 1557, in the Pontificate of Paul IV. the third year, and agrees well enough with the time of Sir Thomas Tresham's being constituted Prior by Queen Mary, Nov. 20, 1557. See the Parchment cover. It is only a first or foute draught, as appears by the interlineations, &c. He was then Cardinal Stæ Mariæ in Comedin, &c." *T. Baker.*

The original of this letter, which is written in Latin, is preserved in the Royal Library at Paris, MS. V. 10213, p. 43. It was translated into French by *M. Le Grand*, and appears in *Cardinal Quirisi's* Collection of the author's letters, part 5, p. 238. Its date is a short time previous to Cranmer's execution.

21. PARBERGON EXPLICATIONIS NOSTRÆ IN TERTIAM PARTEM GALENI DE ARTE PARVA UBI AGITUR DE POTU CONVALESCENTIUM ET SENUM—AUCTORE WALTER BAILEI, Jan. 1582.

MS. small 4to. paper. D. D. T. Baker. Liber olim T. Wagstaff.

Walter Bayley was admitted Doctor of Physic May 21, 1563, at Oxford, being of New College. He was the Queen's Professor of Medicine in that University. See *Wood's Fasti Oxon.* in ann. 1563.

This Walter Bayley was born in Dorsetshire, 1529, and died 1592. The present work is not mentioned among his publications.

22. THE BOOK DE REGIMINE PRINCIPUM, in English verse, by THOMAS OCCLEVE.

MS. small 4to. paper. D. D. T. Baker. Liber olim T. Wagstaff.

Warton, Hist. of Eng. Poetry, Vol. 2, p. 38, places Occleve in 1420. The work he says is a sort of paraphrase of the first part of Aristotle's epistle to Alexander, called 'Secretum Secretorum of Ægidius and of Jacobus de Casulis.' Ægidius' work was probably recommended to Occleve's notice by the translation of John de Trevisa, about 1390. Occleve's poem has never been printed. In the prologue there are some pathetic lines on Chaucer, who probably encouraged him. (In this MS. the prologue seems to be wanting.)

23. APOLOGIA TURRECREMATÆ, BELLARMINI ET EUGENIANÆ FACTIONIS THEOLOGORUM PRO SUPREMA JURISDICTIONE GENERALIUM CONCILIORUM CONTRA ROM. PONTIFICIS A TEMPORE EUGENII IV. HÆRETICÆ ET INJUSTE TYRANNIDEM USURPATAM IN CONCIL OCUEN. PER EUSEBIUM GERMANUM CATHOLICUM APOSTOLICUM ROMANUM SACERDOTEM ET S. THEOLOGICÆ DOCTOREM. Cosmopoli. 1620.

MS. small 4to. paper. D. D. T. Baker. Liber olim T. Wagstaff.

This is evidently a feigned name. I cannot at present find any indication of such a work in the authorities.

There are more MS. treatises relating to this controversy in C. C. C. Library. See *Nasmith's Cat.* 167.

24. NOTÆ IN EVANGELIA S. MATTHEI ET S. MARCI.

MS. small 4to. paper. D. D. T. Baker. Liber olim T. Wagstaff.

This contains frequent references to the Rhemish Testament. "This MS. I bought out of my lord of Aylesbury's library, and was one of those that aunciently belonged to the lord Burghley Cecil."

25. SABBATUM REDIVIVUM; OR, A DEFENCE OF THE LORD'S DAY. BY JOHN MUNDEY, B.D.

MS. small 4to. paper.

This is dedicated to king Charles.

26. A SURVEY OF THE ANSWER TO THE LORD BISHOP OF CHALCEDON'S LETTER TO THE LAY CATHOLICS OF ENGLAND SENT UNTO HIM BY THE HEADS OF THE THREE REGULAR ORDERS IN ENGLAND.

MS. small 4to. paper. D. D. T. Baker. Liber olim T. Wagstaff.

This appears to be one of the tracts to which the following circumstances gave rise: Dr Richard Smith (born in Lincolnshire, 1666, and student of Trin. Coll. Oxon. 1683.) having joined the Romish Communion, and taken a D.D. degree at Valladolid in Spain, was sent over to England by the Pope, to succeed William Bishop, the titular bishop of Chalcedon, with a commission to exercise episcopal jurisdiction over the Catholics here. The chief stage of his action was Lancashire, where he made himself notorious, but in consequence of a proclamation in 1628, he was obliged to fly the country. *Collier, Eccl. Hist.* Vol. 8, p. 40. The validity of his episcopal power here was warmly contested by his flock; principally by John Floyd, Horucan, Lumley, and Nich. Smith, a regular priest, the bishop being only a secular. He died in Paris, 165 $\frac{1}{2}$.

He had a controversy with Archbishop Bramhall. Before or after his death, says Wood, a manuscript, containing letters, and epistles to the pope, to some cardinals, bishops, and superiors, written by him, came into the hands of Edw. Knott the Jesuit, and thence to those of Seth Ward, bishop of Salisbury. *Don Carlos Coloma* published at Brussels, 1631, a declaration of the lay Catholics of England against the power of this bishop of Chalcedon.

27. THE HISTORIE OF THE LAMENTABLE LIFE AND DEPLORABLE DEATH OF MARIE, QUEENE OF SCOTS.

MS. small 4to. paper. D. D. T. Baker.

"This seems to have been the first draught of the printed life, first published in fol. London, 1624, under the name of William Stranguage, and afterwards in 8vo, 1636, under the name of Udall, being the same book under different names." *T. Baker.*

28. BIBLIA S. LATINA—VULGATÆ ED.

MS. small 4to. vellum. D. D. T. Baker. Liber olim T. Wagstaff.

The order of the books of the New Testament in this copy, as Mr Wagstaff observes, being different from all copies that he had met with either printed or manuscript, viz., the Apocalypse after the Acts of the Apostles, then the Catholic Epistles, and then St Paul's Epistles; from this and other reasons he inferred the copy to be very ancient, there being no present copy that it could follow. *T. B.*

At the end there is the usual explanation of Hebrew words, and a table of the Epistles and Gospels for the Sundays and Holy days.

29. CAPTAIN THOMAS LEA. THE DISCOVERY AND RECOVERY OF IRELAND, WITH HIS APOLOGY.

MS. small 4to. paper. D.D. T. Baker. Liber olim T. Wagstaff.

"This book was written by Captain Thomas Lea, and presented to the Erie of Essex, the Lord Mountjoy, and Mr Secretary Cecil, 1599." It is probable that the author was disappointed in his expectations, for I can find no mention of his work ever having been in print. This copy seems to have the Author's autograph signature.

This manuscript was formerly the property of W. Walker, for his motto is in it, "Will and Walke aright."

30. THE PROCEEDINGS AGAINST MARY QUEEN OF SCOTS—containing:

HER REMOVING TO THE CASTLE OF FOTHERINGAYE, IN THE CO. OF NORTHAMPTON.

THE COMING THITHER OF THE LORDS COMMISSIONERS FOR THE HEARING OF HER CAUSE.

THE SERMON PREACHED THERE BEFORE THEM, BY DR FLETCHER, DEAN OF PETERBOROUGH.

HER APPEARING AND ANSWERING FOR HERSELF.

HER EXECUTION WITH THE EXHORTATIONS AND PRAYERS THEREAT.

A SERMON PREACHED BEFORE THE QUEEN IMMEDIATELY AFTER THE EXECUTION, BY DR FLETCHER.

THE MANNER OF HER FUNERAL.

MS. small 4to. paper, 1586. D.D. T. Baker. Olim T. Wagstaff.

Mr Richardson, who compiled a Catalogue of Mr Baker's books and MSS., left to the College, thought that this was Dr Fletcher's own copy.

Richard Fletcher, of Corpus Christi College, Cambridge, Dean of Peterborough 1583, bishop of Bristol 1589, and was soon after translated, first to Worcester, and then to London. He died June 15, 1596.

31. CONSIDERATIONS ON THE STATE OF EUROPE, about 1602.

MS. small 4to. paper. D.D. T. Baker. Olim T. Wagstaff.

32. AN INTERPRETER OR VOCABULARIE, BY JOHN COWELL. Autograph Copy.

MS. small 4to. paper. D.D. T. Baker. Olim T. Wagstaff.

John Cowell, an eminent civilian, born at Ernsborough in Devonshire, 1554, educated at Eton, King's Scholar in 1570 and Fellow of that College, subsequently King's Professor of Civil Law, and Master of Trinity Hall. Archbishop Bancroft was his patron, and directed him to compile this work, which is an explanation of law terms, published at Cambridge, 1607. It was reprinted in 1609, &c. and 1638, for which Arch. Laud was charged on his trial. Cowell's book was the subject of very fierce attack by the House of Commons in king James's time. He died, 11 Oct. 1611, and is buried in the chapel of Trinity-Hall. See *Master's Memoir of Mr Baker*, p. 68.

33. A BRIEF DISCOURSE IN PRAISE OF KING RICHARD III. OR AN APOLOGIE AGAINST THE MALITIOUS SLANDERS OF HIS DETRACTYNGE ADVERSARIES.

MS. small 4to. paper. D.D. T. Baker. Olim T. Wagstaff, olim Humfridi Dyson, notarii publici 1611.

King Richard has had very few panegyrists. Sir Thomas More's history (which however was not printed till 1651,) seems to have settled his fate. He had one notable friend in *Sir George Buck*, knight, one of the gentlemen of the king's Privy Chamber (1612). See *Antony Wood*, Vol. 1. *Ath. Oxon.* p. 38. Perhaps this may be the production of Sir G. Buck.

34. IN JANUAM RERUM sive TOTIUS PANSOPHIÆ CHRISTIANÆ SEMINARIUM. Lib. 2.

MS. small 4to. paper. D.D. T. Baker. Olim T. Wagstaff.

35. PETRI LOMBARDI SENTENTIARUM LIBRI 4.

MS. small 4to. vellum. D.D. T. Baker. Olim T. Wagstaff.

See B. 11. It contains a copy of verses sent with the book to Dr Joseph Crowther, President of St Mary's Hall, Oxon. by Thomas Dugard, Nov. 6, 1671. See an account of Dr Crowther, *Wood's Fasti Oxonienses*, Vol. 2, p. 136.

36. MEDITATIONES LX. DE HABITIBUS VITIÖSIS.

MS. 12mo. paper, interleaved. D.D. T. Baker.

37. TRACTATUS DE SPHÆRA, DICTANTE HORATIO GRASSI, 1623.

TRACTATUS DE INSTRUMENTIS SPIRITALIBUS, id. id.

TRACTATUS VINCENTII ARAUCÆ IN LIBRUM II. METEORUM.

OPUSCULUM IMPERFECTUM R. P. ANGELI GALVIN, DE FORTITUDINE.

DISPUTATIO UNICA DE CONTRACTIBUS PER R. P. FR. PICCOLOMINIUM.

MS. 12mo. paper. D.D. T. Baker. Liber olim T. Wagstaff.

Evidently the common-place book of a student at Rome, at the beginning of the 17th century.

"Il P. Orazio Grassi, Gesuita Savonese, che era lettore de matematica in Roma ove anche finì di vivere nel 1654 (*Sotnell. Bibl. Script. Soc. Jeru.* p. 351). In una dissertazione Latina senza il suo nome stampata nel 1618, all' occasione di tre comete che in quell' anno si videro, sostenne la stessa opinione di Ticone:" viz. that comets moved in elliptic orbits about the Sun. *Tiraboschi, Letteratura d' Italia*, Tom. 7, p. 189.

Francisco Piccolomini, professor at Padua from 1561 to 1601, published a treatise on Moral Philosophy in Latin. "Ed esso ancora fu allor ricevuto come il piu perfetto lavoro che bramar si potesse." *Tiraboschi, id.* Tom. 7, p. 585.

38. ISIDORI LIBER DE VIRTUTIBUS ET VITIIS.

BARTHOLOMÆI FATII LIBELLUS DE FELICITATE.

EJUSDEM EPISTOLA.

EPISTOLA DEMOSTHENIS AD ALEXANDRUM.

EPISTOLA ÆSCHINIS.

ORATIONES III—ÆSCHINIS, DEMACCLIS ET DEMOSTHENIS.

CARMEN IN HONOREM B. V. MARIE EX PORCHELLIO.

CARMEN PETRARCHI REDEUNTIS E GALLIA IN ITALIAM.

VITA P. VIRGILII MARONIS ET CENSURA CARMINUM. mutil. in fine.

MS. 12mo. vellum. D.D. T. Baker. Olim T. Wagstaff.

Isidori liber de conflictu vitiorum et virtutum lectus est inter opera S. Ambrosii, Augustini et Leonis Magni. Vide *Nic. Antonium*, p. 265, Tom. 1, qui malit tribuere ad Ambrosium Autpertum quod Oudino etiam placet, Tom. 1, p. 1596.

Ambrosio Autpertus was a Benedictine monk, abbot of St Vincent near the source of the Voltorno in Campania, about 777.

Bartholomæus Facius was born at Spezzia in the territory of Genoa, and died, 1457, at Naples. He was a bitter opponent of Laurentius Valla, whom cardinal Bellarmine called, not without reason, the precursor of the Lutherans. *M' Crie, Ref. in Italy*, p. 48. His writings were chiefly historical. This is a dialogue between three persons, dedicated to Alphonso I, king of Naples. Several epistles of his are found among those of Æneas Sylvius, Venet. 1533.

Porcellius. Neapolitanus, quamvis ipse Romanus potius dici voluit, poeta, et Alphonsi I utriusque Siciliæ Regis Scriba sive Secretarius, a quo, 1452, fervente bello inter Venetos et Mediolanenses in castra Venetorum missus est, ut singula, quæ ibi gererentur, nunciaret. His account of this war is given in Muratori's collection of writers on Italian Antiquities. His poems were published at Paris, 1539, with those of some others. See the *Giornale de Letterati d' Italia*, tom. 9, p. 148.

39. HORÆ B. VIRGINIS.

MS. extremely small, vellum. D.D. T. Baker. Olim T. Wagstaff.

40. HOMILIA ANGLO-SAXONICA, P. CUM VERSIONE ANGLICA.

EADEM MS. SCRIPTA MANU DOCT. FÆMINÆ ELIZ. ELSTOB.

8vo. paper. D.D. T. Baker.

Eliz. Elstob was born at Newcastle, 1683. She assisted her brother William Elstob in his studies. This latter seems to have been the most distinguished scholar of his time for Anglo-Saxon Antiquities. He was first at Cath. Hall, Cambridge. He, in consequence of the climate not suiting his health, went to Queen's College, Oxford, and became subsequently a Fellow of University College. The Latin version of this Anglo-Saxon homily was published in 1709, Oxon. Eliz. Elstob published the English translation. She died May 30, 1756, and is buried in St Margaret's Church, at Westminster.

41. JOHN FISHER, BISHOP OF ROCHESTER. SERMONS ON THE 7 PENITENTIAL PSALMS.

HIS FUNERAL SERMON AT THE DEATH OF HENRY VII.

JOHN FISHER, BISHOP OF ROCHESTER. FUNERAL SERMON FOR THE
LADY MARGARET, CALLED A MORNYNGE REMEMBRANCE AT THE
MONETH MINDE OF LADY M.

Three books, printed by Wynkyn de Worde, 1509.

"Hos tres libellos raros admodum nec facile parabiles lego Coll. D. Joh.
Evang. in memoriam Pientissimæ Fundatricis et Optimi Præsulis, hujus
Collegii tantum non alterius Fundatoria." *T. Baker.*

42. A COPY OF MR BAKER'S PUBLICATION OF THE SERMON IN HONOR
OF LADY MARGARET, WITH THE CATALOGUES OF PREACHERS AND
PROFESSORS, AND A PREFACE, published by P. A. Bosvile, 1708,
with two letters from the king to his mother, and the Act of opening
the College.

D. D. Humfrey Gower, S. T. P. Coll. Magister.

43. INSTITUTIO PRINCIPIS CHRISTIANI PER ERASMUM. P. COLONIÆ,
1529, with a Greek letter to Queen Elizabeth, by John Fox the
Martyrologist, date 1589.

"Liber olim Edwardi VI. Regis Angliæ et demum Elizabethæ Reginæ.
Ex dono A. Bosvile Bibliopole Londinensis, procurante T. Baker, Coll. Joh.
Socio ejecto (locum meretur inter MSS.)." In Mr Baker's writing.

There is in king Edward's hand at the end, this extract from Cic. de
Amicitia: "Lelius mihi vero non minori curæ est qualis Respublica post
mortem meam futura sit, quam qualis hodie sit:" and underneath, "The
Prince this did wright when he first went to schole." *Mr Hartshorne* notices
this book in his Book Rarities of Cambridge.

K.

1. THE KORAN. (Arabic MS.)
4to. thick volume on paper.
2. HISTORIA ECCLESIASTICA A GEORGIO ELMACINO, historiz Sarracenicz
autore conscripta.
Syriac MS. 8vo. paper.
3. "Christianus Ranius, N. G. Berlinensis Marchichus, Collegio floren-
tissimo S. Johannis in famosissima et Antiquissima Academia Can-
tabrigiensi, orientalium linguarum studiis celeberrima, hoc MStum
Persico-Turcicum in Bibliotheca ejus Collegii reponendum dono misit.
Londin. 30 Dec. 1641. Continentur autem duo:
(1) PORTA SUAVISSIMUS TURCICUS, nomine AHMED TAB-TARAH.

- (2) **EPISTOLICA INSTRUCTIO PERSICA** qua et elegantissimus ejus linguae stylus continetur et multa artificia demonstrantur ad eleganter inchoandam et claudendam Epistolam Persicam. In tali genere flosculorum Persae sunt ad stuporem admirandi: ita suavissime scribunt ut in his palmam omnibus nationibus praeripere velle videantur.

Auctor posterioris MAHMUD TEHELEBY EFFENDI.

Small 4to. on paper.

4. **DESCRIPTIO ISMAELITISMI**, confictis passim colloquiis cum Deo et Mahumete, Ali Abubecro, aliisque hujus horrendae sectae principibus. Deest initium hujus libri. Constat tamen initio hic depingi a Muslimino quodam auctore hujus libri laudes ipsius Pseudo-prophetæ Mahumetis et pergit in mysteriis Musliminismi impii aperiendis. Scriptus in anno Hegiræ 863.

MStum Arabicum. Small 4to. paper.

5. **PSALMI DAVIDIS** cum sacris canticis quibusdam uti Magnificat, &c. in fine.

MStum Arabicum. 8vo. paper.

6. **QUÆDAM MEDITATIONES** tralatæ per principes Barahæorum. Sunt autem quorundam Satellitum Haricæorum Sultani, viz. Domini Magni Achmad filii τοῦ Abi'lhasana-rrophahy-'lhaseni.

MStum Arab. 8vo. paper, with ornamented letters.

7. **EXPOSITIO MASSACETH AROTH**, sive **TRACTATUS**.

MStum Rabbinicum. Small 4to. paper.

Hoc MStum in Archivis Coll. Divini Johannis Evangelistæ, Cantabrig. reponi dedit vir clarissimus, Linguarum orientalium peritissimus, Edmundus Castellus, S. T. P. ac in Academia Cantabrigiensi Linguae Arabicae Publicus Professor.

8. **MANUSCRIPTUM ARABICUM**. The legend of Antara, the son of Sheddád, of the family of Abs. His adventures and conflicts with various horsemen of the pagan Arabs before the appearing of the Lord of creatures Mohammed, on whom be blessing and peace; also of what happened from the time of Abraham and Ishmael, on whom be peace, and the traditions of the race of Nizar (descendant of Ishmael, from whose two sons sprang the several Arabian tribes, of which were Antara and the authors of the Moallakat contemporaries of the Prophet).

4to. paper. The book with this title in page 2, opens with the division of the territories between the sons of Nizar, and is a collection of traditional stories of the patriarchal ante-Mohammedan period of Arabian history.

9. MANUSCRIPTUM ARABICUM.

Small 4to. paper. This book, defective both at the beginning and end, relates to the warlike adventures of the same Antara, son of Sheddád, of the sons of Abs, and is largely interspersed with poetry.

10—14. MSS. ARABICA.

Three in small 4to, two in a smaller size, on paper; all relate to the same subject, and are apparently odd volumes. 14 is called the last volume, but it closes abruptly, evidently requiring more to follow. The whole story of Antar (which has been partially translated by Mr Terrick Hamilton into English) would fill, probably, about fifteen such sized volumes as these¹.

15. BIBLIA SACRA, vulg. editionis, cum Prologis Hieronymi et explicatione vocum Hebraicorum.

Small 4to. vellum. Liber olim Thomæ Gerard et Henrici Gerard.

Formerly belonging to some monastery, but the name has been erased. Well written.

16. CONCIO AD CONCIONATORES de conjungenda vitæ sanctitate cum veri scientia. A Sermon dedicated to the Master and Fellows of Trinity College, by H. B. olim Collegii alumnus. Small 4to. paper. "Edwardus Salmon, D.D. dedit."

In Mr Baker's writing, 'Liber R. Goodwin.'

17. VERSIO LATINA TARGUM LIBRORUM CHRONICORUM sive PARALIPOMENORUM.

4to. paper. "Ex dono Humfr. Gower, S.T.P. olim Coll. Mag."

At the end is "absoluta est hæc versio 15 Nov. 1662."

18. Μνημόσυνον COLLEGII DIV. JOH. EVANG. IN ACAD. CANTABRIGIENSI, universæ Societatis sumptibus exaratum exornatumque in piam memoriam pientissimæ Heroinæ Margaretæ Comitissæ de Richmond et Derby, Henrici VII. matris, nobilissimæ Fundatricis hujus Collegii, et Reverendi in Christo Patris Johannis Episcopi Lincolnensis qui magnificentissimam hanc Bibliothecam fundavit aliorumque munificentissimorum Benefactorum.

Folio, vellum, with paintings of coats of arms.

Two pictures of Lady Margaret, Bishop Williams, and

The arms of the following persons:—John Williams, bishop of Lincoln;

¹ I am indebted for a knowledge of the contents of these MSS. to the kindness of Dr Mill.

Sir Ralph Hare; Thos. Morton, bishop of Durham; Henry Wriothesley, Earl of Southampton; William Howard, baron Naworth; Valentine Carey, bishop of Exeter; David Dolben, bishop of Bangor; John lord Carie of Hunsdon; Viscount Rocheford, son of the Earl of Dover; John Hackett, bishop of Lichfield and Coventry; Peter Gunning, bishop of Ely; Thomas Wentworth, heir to the earl of Strafford; Sir Robert Heath, Attorney General to king Charles; Edward Benlowes, Esq.; Robert Mason, LL.D.; Robert Metcalf, D.D. Hebrew Professor; Joseph Thurston; Griffith Bodurda; Allen Henman; Tobias Rustat; Cadwallader Jones; Samuel Howlett; Lambrochius Thomas, dean of Chichester; William Lloyd, bishop of Norwich; Richard Hill.

There is abundance of room for a hundred or so more. It is probably this book to which the following entry refers, Harl. MSS. 7047. "To S^r. Crashaw of Pemb. for drawing the pictures in Book of Benefactors to the Library. Jul. 11. 1635. £13. 6s. 8d."—See *Hartshorne, Book Rarities*, p. 333.

19. THE BOOKE OF COMMON PRAYER.

THE BOOKE OF GENEALOGIES AND A DESCRIPTION OF CANAAN.

THE HOLY BIBLE, with many Engravings.

THE OLD VERSION OF THE PSALMS.

FORMS OF PRAYERS FOR PARTICULAR OCCASIONS.

Folio, printed book by Barker, at the end the date 1632. The title pages have the date 1633. Splendidly bound in velvet, with rich silver mouldings and ornaments, very handsomely chased; the gift of Thomas Dawes.

20. THE SAME, without engravings, handsomely bound.

21. THESAURUS SACRARUM HISTORIARUM VETERIS ET NOVI TESTAMENTI, ELEGANTISSIMIS IMAGINIBUS EXPRESSUS EXCELLENTISSIMORUM IN HAC ARTE VIRORUM OPERA, NUNC PRIMUM IN LUCE EDITUS SUMPTIBUS ATQUE EXPENSIS GERARDI DE JODE, ANTWERPIÆ, 1585.

A Collection of Engravings. D.D. T. Benlowes.

22. (1) SERMONES VARIJ ET TRACTATUS JOHANNIS GEILERI KEISERSPERGII, CUM VITA EJUSDEM, CURA PETRI WICKGRAM, printed by John Bruniger, 1518.

(2) COMMENTARIORUM IN EVANGEL. LIBRI DUO PER D. JOHANNEM DRACONITEM, printed *Basileæ*, 1545.

Royal 8vo. black letter, paper.

Johannes Geilerus natus Schafthuse, ann. 1743. Cæsare monte vero sive *Kaisersberge* a proavo educatus; Argentorati denique ubi per annos 33, sacras conciones cum fructu habuit, defunctus 1510. *Fabricius*. Viri hujus

pil vitam brevi compendio tradidit B. Rhenanus absque loco et tempore excusam. *Mansi*. There is no notice of this printer in *Maittaire*, *Annal. Typograph.* There is a life of Geilerus in *Boissard*, *Icones Virorum Illustrium*. part 2. p. 229.

(2) There is a copy in the University Library of the Sermons of Draconites on the Gospels, bound up with a Latin translation of the Targum of Onkelos, by Fagius, *K. 1. 25. The title page is wanting, and there is no clue to date, place, or name of printer. For Draconites, see *Melchior Adam Theologorum vitæ*.

23. SERMONES LXXX HILDEBERTI TURONENSIS ET ALIORUM.

MS. small folio, vellum.

Hilbertus i. e. Hilbertus de Lavardino, D. 15, ex Monacho Cluniacensi Archidiaconus et post quinque annos, 1097, Episcopus Cenomanensis (i. e. Le Mans.) atque inde 1125, Turonensis Archiepiscopus defunctus 1139.

The first Sermon only is by him, and it is ascribed to him on the authority of the *Bibl. Patrum*, ed. 3. Tom. 3, p. 315, where this Sermon is printed under his name. The others have no names to them. There is a list at the beginning of the first words of each.

24. (1) P. ANTONINUS ARCHIEP. FLORENTINUS DE INSTRUCTIONE SEU DIRECTIONE SIMPLICIUM CONFESSORUM. Printed book, no date or name.

(2) PETRI BLESSENSIS OPERA, impensis Johan. Petit. Paris. 1519, per André Boccard.

Small folio, black letter.

Antoninus, whose name was Antonius, but called Antoninus on account of his small stature, was born 1392, at Florence, was made Archbishop of Naples in 1446; he died 2 May, 1459, leaving behind him a great reputation for sanctity. He was canonized by Pope Hadrian VI. *Wharton*. Fabricius says he was Archbishop of Florence. This work has been often printed.

(2) The same as the following in *Maittaire*, *Ann. Typogr.* Vol. 2, p. 339. Petri Blesensis opera ex recensione Jacobi Merlini, opera et industria Magistri Andreæ Boucard, impensis Joannis Petit. fol. Paris, 1519. *Lacaille* says, C'est la première édition de ce livre. Boccard avait pour devise autour de sa marque représentée par les armes du Roy, de l' Université et de la Ville de Paris, ces vers

Honneur au Roy, et à la Court,
Salut à l' Université,
Dont nostre bien procède et sourt,
Dieu gard' de Paris la Cité.

From which our Printers might take a hint.

25. (1) HUGO DE S. VICTOR, DE ARCHA ANIMÆ.

(2) DE ARCHA, LIB. IV.

(3) DE TRIBUS DIEBUS, CUM SERMONE EJUSDEM.

(4) LIBER DOMINI PETRI ABBATIS CLUNIACENSIS.

MS. small folio, vellum, well written. "De Librario S. Augustin. Cantuar." "De acquisitione Magistri Joh^{is} Pstôn."

(1) Soliloquium de arrha animæ ad fratres suos in Hamersleve (the Augustinian convent then near Halberstadt).

(2) De arca Noe. Sensum moralem investigatur.

(4) A book of legends and miraculous stories, in 46 chapters. Petrus Mauricius Mauboisierius cognomento Venerabilia. Ord. Bened. Abbas nonus Cluniacensis ab anno 1122 ad ann. 1156. His life is in the Bibliotheca Cluniacensis of André du Chesne, Paris, 1614. "De miraculis sui temporis libri duo, in Biblioth. Patrum Lugdun. p. 1087. Sæpius etiam seorsum excusi; ut Duaci, 1595." *Fabricius, B. M. I. L. Lib. xv.*

26. PSALTERIUM, containing 46 paintings of scenes from the Old and New Testament history. Tabulæ Calendarie. The Psalter. Te Deum, and other Canticles, Litany and Prayers.

MS. small folio, vellum, well written. "Ex dono Caroli Baker." "Memoriale venerabilis viri Francisci Leeke, quondam hujus Collegii discipuli et nuper Ecclesiæ Collegiatæ B. Mariæ de Southwell Canonicus 1672."

At the beginning of the Tabulæ Calendarie,

"Ad honorem Dei et Virginis gloriöse necnon sanctorum confessorum Francisci Antonii et Episcopi Lodowici. In hoc opusculo Kalendarii ad instanciam nobilissimæ Domine, Domine Johanne Principissæ Walliæ, Ducissæ Cornubiæ, Comitissæ Cestriæ et domine de Wake, ac matris illustrissimi Regis Angliæ et Franciæ, Richardi secundi post conquestum, ad meridiem Universitatis Oxoniæ ex precepto reverendi patris, fratris Thomæ Kyngisburi ministri Angliæ, composito a fratre Johanne Somur, ord. minor. A. D. 1380, &c."

27. LETTERS BETWEEN MR MOYLE AND MR REYNOLDS:

1. Mr Moyle to Mr —, desiring him to ask Mr Reynolds whether Egypt was placed in Asia or Africa. Bake, Jan. 30, 170½.
2. Answer of Mr Reynolds, that Strabo doth not reckon Egypt in Africa.
3. Mr Moyle's rejoinder, Oct. 1713, with a list of Syrian kings from Pagi apud Baronium.
4. Mr Moyle's letter to Dr Musgrave on the same subject, Dec. 24, 1713.
5. Reynolds' defence of his Reflexions on Justin's Mille Urbium Bactrianarum Præfectus.
6. Reynolds on the Bactrian kings, and the Parthian Epochæ.
7. Reynolds' letter to Moyle with the foregoing Papers. Feb. 13, 171½.
8. ——— list of Coins found at Exeter in the beginning of the 18th century.
9. Moyle's discourse on Mela's Fatum Jacentis.
10. Moyle to Reynolds, May 9, 1719.
11. A paper of Mr Moyle on the Jewish Autonomia.
12. Do. Do. on the 1000 Bactrian cities mentioned by Trogus.

13. Reynolds to Moyle, May 30, 1719.
 14. Do. Do. on Chronology of Syrian kings, by Sulpicius,
June 4, 1719.
 15. Moyle to Reynolds, June 23, 1719.
 16. Moyle's Paper on the Battle of Ancyra.
 17. Reynolds to Moyle on Vaillant's Medals.
 18. Do. Do. on Justin, 41. 1.
 19. Moyle's answer on the Medals, July 17, 1719.
 20. Reynolds' reply, Aug. 15, 1719.
 21. Moyle to Reynolds, Aug. 18, 1719.
 22. Paper of Moyle's on the Chronology of the Syrian kings.
 23. Moyle's answer to a part of Reynolds' Letter of July 17.
 24. Reynolds to Moyle, Sept. 7, 1719.
 25. Reynolds on a passage of Apollodorus in Strabo, B. 15.
 26. Moyle's Answer, Sept. 18, 1719.
 27. Moyle to Reynolds, desiring Mr Atwell's opinion of Plutarch's
Scapheia, Oct. 22.
 28. Mr Atwell's letter to Mr Moyle in answer. Morton Hampstead,
Nov. 27.
 29. Do. Do. Do.
 30. Moyle's answer to Reynolds on Justin, 41. 1.
 31. Reynolds to Moyle on Apollodorus.
 32. Moyle to Reynolds, Nov. 8, 1719.
 33. Reynolds to Moyle on the 1000 Bactrian cities, Nov. 16.
 34. Moyle to Reynolds.
 35. Do. Do. in answer to 33.
 36. Reynolds to Moyle, on Chronology of Syrian kings, Feb. 1, 17th.
 37. Reynolds' Paper on Antiochian coins.
 38. Reynolds to Moyle, on Chronology of Syrian kings.
 39. Moyle to Reynolds, Feb. 8.
 40. Moyle to Reynolds, on Chronology of Syrian kings.
 41. Reynolds to Moyle, March 22.
 42. Moyle to Reynolds, on Battle of Ancyra.
 43. Do. Do. on the meaning of the word *emerge*.
 44. Reynolds to Moyle, a letter of thanks, May 7, 1720.
 45. Moyle's answer, terminating the Controversy, May 10.
- MS. 4to. paper. D.D. W^m. Barlow, olim Coll. Socius.

Mr Walter Moyle, born at his seat Bake, in Devonshire, (the son of Sir Walter Moyle,) in 1672. He was at Oxford, and afterwards at the Temple, subsequently member for Saltaah, which he relinquished in consequence of his pursuits being more literary than political. He seems to have borne the character of a very honourable, industrious, and learned man. He died June 9, 1721, aged 49. In 1727, his whole works were published, but among them I do not find these letters. He had not distinguished himself much before 1696, I should presume, or Anthony Wood would have been sure to give a place in the *Athenæ*. Of Mr Reynolds I cannot find any mention.

28. *CHRONOGRAPHIÆ SACRÆ UTRIUSQUE TESTAMENTI HISTORIÆ CONTINENTIS LIBRI QUINQUE, DEDICATI SERENISSIMÆ ET POTENTISSIMÆ HEROINÆ ET DOMINÆ DN. ELIZABETHÆ REGINÆ ANGLIÆ, FRANCIÆ, ET HYBERNIÆ, DOMINÆ MÆE LONGE CLEMENTISSIMÆ. AUTHORE M. CHRISTOPHORO HERNINGIO MISNENSE POETA CESAREO CORONATO, EXULE CHRISTI.*

MS. folio, paper, Latin verse, well written. D.D. T. Baker. "Liber olim Elizabethæ Reginæ uti patet ex insignibus codici a tergo impressis ex dono ornatissimi viri Zach. Grey." T. B. With a letter from Dr Zachary Grey to Mr Baker, May 17, 1717.

I cannot find any notice of the author of this book. The number of foreign protestants in this country in queen Elizabeth's time renders it difficult to trace any particular one.

Poets Laureat abroad were appointed by the Universities or by the State, not often by the prince or immediately by him. *Warton's Eng. Poetry* Vol. 2, p. 134. *Selden's Tit. Hon. Vie de Petrarque*, Vol. 3. notes, and *L'Abbé du Resnel, Mem. Litt.* X. p. 507.

29. *COMMENTARIUS IN PSALMOS.*

MS. folio, vellum, well written. Mutilus ad init. et ad finem.

It seems to be a compilation from S. Augustine, Cassianus, and S. Jerome.

30. *PSALTERIUM ET CANTICA, CUM CALENDARIO.*

MS. 4to. vellum, well written, with illuminated capitals. D.D. T. Baker.

31. *MUSICAL COMPOSITIONS ABOUT THE TIME OF HENRY VIII. Anthems.*

MS. folio, vellum, well written. 'Launcelot Prior.'

32. *THE PROCEEDINGS AT THE CORONATION OF KING CHARLES II. (Latine).*

MS. folio, paper. Ex dono B. Kennedy, D.D. olim Soc. June, 1831.

L.

1. CHAUCER'S TROILUS AND CRISSEID.

. THE TESTAMENT OF CRISSEID.

MS. 4to. vellum.

The latter is in a much later hand.

2. ELEMENTA PHYSICÆ PRACTICÆ, AUTHORE GUL. DAVISON, M.D.
CHIM. PROFESS. 1631.

DE APPLICATIONE REMEDIORUM CHYMICORUM IN MORBIS, ejusdem.

MS. small 4to. paper. Ex dono Martini Lister filii D. Martini Lister militis et Coll. D. Johan. Socii, anno 1664.

Dr William Davison was born in Scotland. He practised at Paris, where according to some he was 'Medecin du Roi et intendant du Jardin des Plantes.' He was afterwards chief physician to the king of Poland. M. Chaumeton, in the *Biog. Universelle*, says, "Ses ouvrages ornés d'inscriptions ridiculement fastueuses sont un assemblage monstrueux d'hypothèses frivoles et d'absurdités révoltantes!"

3. EXPOSITIONES QUÆDAM ANTIQUÆ IN EPISTOLAM DIVI PAULI AD PHILEMONEM, EX DIVERSIS SANCTORUM PATRUM GRÆCÆ SCRIPTIS COMMENTARIIS OPERA ET DILIGENTIA ŒCUMENII COLLECTÆ ET NUNC PRIMUM LATINE VERSÆ, CANTABR. A.D. 1542.

MS. 12mo. paper, beautifully written. D. D. Johannes Bernard, M.A. Coll. Soc. 1726.

"Libellus iste scriptus est tam manu quam opera ipsius Aschami." *T. Baker's* note.

Among other accomplishments, Ascham was remarkable for writing a very fine hand. He taught the prince Edward and the lady Elizabeth, and Henry and Charles, dukes of Suffolk in succession; and for many years before he was appointed Public Orator, wrote all the letters of the University to the king and persons of quality. See *Grant's Oratio de Vita et Obitu Rog. Aschami*, p. 9.

This MS. most fully bears out his claim to great neatness and beauty of handwriting. It is at the same time very singular, and looks like printing so much, that I at first thought it must be a mistake to call it manuscript.

4. DEUX CATALOGUES DES LIVRES FRANÇAIS QUI SE TROUVENT AU PALAIS DE BUCKDEN EN L'EXQUISE BIBLIOTHEQUE DE MONSEIGNEUR L'EVEQUE DE LINCOLN. LINCOLN, 1634.

MS. small 4to. paper.

5. A TRUE RELATION OF THE TREATIE AND RATIFICATION OF THE MARRIAGE CONCLUDED AND AGREED UPON BETWEENNE OUR SOVERAIGNE LORD CHARLES, KING OF GREAT BRITAIN, FRANCE AND IRELAND,

AND THE LADYE HENRIETTA MARIA, SISTER TO THE FRENCH KING.

MS. 12mo. paper. "Ex dono Petri Gunning, D.D." 1684.

6. HERE FOLLOWETH A MORNINGE REMEMBRANCE AT THE MONTH MINDE OF THE NOBLE PRINCESS MARGARET COUNTESS OF RICHMOND AND DERBY, &c. COMPILED BY THE REVEREND FATHER IN GOD, JOHN FISHER, BISHOP OF ROCHESTER.

MS. 4to. paper. Copied accurately from the edition by Wynkyn de Worde.

"Transcribi curavit Gulielmus Beale et Bibliothecæ applicari in memoriam Regiæ Fundatricis et Præsulis optimi."

7. THE COMPLAINT OF HENRIE DUKE OF BUCKINGHAM, by T.

MS. folio, paper.

This is the first part of the 'Mirrour for Magistrates,' by Thomas lord Sackville of Buckhurst, made earl of Dorset by James I, 1604; born 1536, died 1608. Of that work lord Sackville of Buckhurst wrote only a preface and this introduction in verse. It was highly esteemed in queen Elizabeth's time, says Anthony Wood. It was completed by Baldwine, Higgons, Ferrers, and Churchyard. See the edition of it published by R. Nicholls, 1610.

8. THE EPISTLE OF PAUL TO PHILEMON, IN SLAVONIC, ENGLISH, AND GERMAN, WITH SOME PARTICULARS OF THE SLAVONIC LANGUAGE, BY CONRAD GLESINGKI, dedicated to Bishop Gunning.

MS. small 4to. paper. "D. D. Peter Gunning."

At the end is a list of persons who rewarded the author for his pains. It is a curious account of his successful foraging on the benevolent of the day.

9. CONCILIUM WILLIELMI REGIS ET LANFRANCI ARCHIEPISC. DE PRIMATU.

A MS. copy of the Act of the Council on parchment, with a copy of the signatures, given by Mr Baker, who had it from A. Bosville, his London bookseller.

The Synod of London, A.D. 1075. See *Collier's Eccles. Hist.* Vol. 1. p. 245, or new edition, Vol. 2, p. 19. Collier quotes this manuscript by name (as in the Library of S. John's College).

10. ENGLISH VERSES ON THE CALENDAR, THE MOON, &c., WRITTEN A.D. 1421, TEMPORE HENRICI V.

MS. 12mo. vellum.

11. PARSON'S LEYCESTER'S COMMONWEALTH, 1584.

MS. small 4to. paper. "Ex dono T. Baker." "Ex dono dignissimi viri Joannis Bagford noti in Historia Typographica."

Strype's Annals, Vol. 3, p. 358, 9, anno 1585, where he says, the book made a great noise, being a very severe libel upon the Earl of Leicester, the queen's favorite. The full title is *Leicester's Commonwealth*; conceived, spoken, and

published with most earnest protestation of all dutiful good will and affection toward this realm, for whose good only it is made common. It is written dialogue-wise, between a Gentleman, a Lawyer, and a Scholar. The Queen issued a proclamation about it. Strype does not mention the author Parsons, who was an English Jesuit, born 1647, M.A. of Baliol College, Oxon. In 1679, when he had become a Jesuit, Cardinal Allen sent him to England from Rome as a missionary, and the companion of Campion. He was afterwards Rector of the English College at Rome, and died April 15, 1610.

12. **THE ORDER OF THE KING'S CORONATION, AS IT WAS OBSERVED FEB. 2, 1625, AT THE CORONATION OF KING CHARLES OUR MOST DREAD AND GRACIOUS SOVERAIGN, AT WESTMINSTRE, BY GEORGE ABBOTT, ARCHBISHOP OF CANTERBURY.** William Laud, Bishop of S. David's, supplied the roome of the Deane of Westminstre. "The daye was very faire, and the ceremonye was performed without anye interruption, and in verye goode order." It is full of Archbishop Laud's notes in his own hand, being the very same book that he used on that occasion.

THE FORME OF DEDICATION OF A CHURCH OR CHAPEL.

THE FORME OF CONSECRATION OF A CHURCH-YARD.

MS. 12mo. paper, gilt edged. "Donum optimi præsulis Gulielmi Lloyd, Ep. Norwic." Mr Baker's writing. There is also a note of Archbishop Sancroft's about the Coronation Service in the *Ordo Romanus*.

13. **FORMS OF PRAYER AND RITUAL EXTRACTS BY ARCHBISHOP SANCROFT, in his own handwriting.**

MS. 12mo. paper. D. D. Gul. Lloyd, Ep. Norwic.

Mr Baker says in a note, that it contains many curious things, the archbishop being very much interested in ritual researches.

14. **THE FORME OF THE CORONATION SERVICE.**

MS. 8vo. paper.

This is the copy that archbishop Sancroft used at the coronation of king James II. and his queen consort. Written in the archbishop's own hand.

15. **THE SAME AS 12.**

It is full of notes in archbishop Sancroft's writing, small 8vo. paper, well bound. Mr Baker thinks it is probably the same as that which the king himself used when he was crowned.

16. **FORMS OF CONSECRATION OF CHURCHES, CHAPELS, AND CHURCH-YARDS, a collection in Archbishop Sancroft's writing.**

MS. 12mo. paper.

17. LUCANI PHARSALIA. P. Rome, 1469.

Folio, paper (ed. princ.). Ex dono Johannis (illegible) quondam Coll. hujus Socii.

Printed by Sweynheim and Pannartz, with an epistle from Johannes Andreas, Antistes Aleriensis to pope Paul II. An excessively rare and valuable edition, of which only 275 copies are said to have been struck off. In the introductory epistle the bishop of Aleria severely lashes those collectors and possessors of MSS. who will not suffer them to be printed. The cardinal Loménie Brienne's copy sold for £35. 8s. and the Crevenna, which is said to have been a very beautiful copy, for £48. 12s. See *Moss's Class. Man.* Vol. 2, p. 233.

18. SIR GEORGE CAREW'S OBSERVATIONS CONCERNING THE STATE AND GOVERNMENT OF FRANCE UNDER HENRY IV, 1609.

MS. folio, paper.

This is Sir George Carew, earl of Totness, who wrote *Pacata Hibernia*, born 1557, a descendant of the Carews of Pembrokeshire. In the first year of king James I, he was made lord Carew of Clopton, being a very meritorious officer, and in the first year of king Charles I, Earl of Totness. See *Ant. Wood, Ath. Oxon.* Vol. 1, p. 529. He was ambassador at Paris, and appears to have made many historical collections, but Wood does not mention this. There is also another Sir George Carew of the Carews of East Anthony in Cornwall, who must be distinguished from our author. See *Ath. Oxon.* Vol. I, p. 530.

19. VITA RITI E COSTUMI DE GL' HEBREI, IN BREVISSIMO COMPENDIO MA AMPLAMENTE RACCOLTI E DESCRITTI DA LEONE MODENA HEBREO DA VENETIA.

MS. small 4to. paper. "Boswell." "Ex dono authoris, Sept. 1628."

It was published, Paris, 1637, under the title "*Historia degli Riti Hebræici, dove si ha breve et total relatione di tutta la vita, costumi, et riti, et osservanze degl' Hebrei di questi tempi, di Leone Modena Rabi Hebreo di Venetia,*" with a letter from Giacomo Gaffarelli to Leo Mutiniensis, another Venetian Rabbi. Leo Modena dedicated his book "all' Illustrissimo ed Excellentissimo Signore mio Padrone colendissimo il signore Presidente Claudio Malliero, consigliere del Re Christianissimo, e suo ambasciatore alla serenissima Repubblica di Venetia." I cannot conceive how this came to the possession of the College, unless it be one of Dr Ferrari's books.

20. (1) CICERO DE OFFICIIS, Lib. III.

(2) PARADOXA.

(3) VERSUS XII SAPIENTUM POSITI IN EPITAPHIO M. T. CICERONIS.

(4) Q. HORATIUS FLACCUS, MANLIO TORQUATO. The ode '*Diffundere nives.*'

(5) AMBROSIIUS DE OFFICIIS, Lib. III.

(1—4) printed, paper, 4to. by Fust, in 1466. (5) MS. folio, paper. T. C. S.

This is the edition mentioned by Mr Hartshorne, as in the University Library, see p. 41. A copy of it, on vellum, has sold for £45. in London, 1804. The copies on paper are not such great curiosities. There is an account of it in *Maittaire's Annal. Typograph.* and *Moss's Classical Manual*, Vol. 1, p. 303.

At the end of (3) is this inscription :

'Presens Marci Tullii Clarissimum opus Johannes Fust Moguntinus civis non atramento plumali Cāno neque aerea, sed arte quadam perpulchra manu Petri de Gerushem pueri mei feliciter effeci, finitum anno 1466, quarta die mensis Februaŕ.'

which also occurs in several books printed by Guttenburg and Fust at Mayence. See *Lacaille, Hist. de l'Imprim.* p. 12.

21. APOLLONII RHODII ARGONAUTICA, GRÆCE, cum Scholiis. (ed. Princeps).

4to. paper. Printed at Florence, 1496. "D. D. Humfrey Gower."

La Caille says of another book : viz. *Anthologium Græcum Florentinum*, printed at Florence by Laurent François de Alopa (of Venice), 'Ce livre est curieux étant imprimé tout de caractères de capitales de Grec.' The same remark applies to this.

Moss in the *Classical Manual* says, "an extremely rare and beautiful book." Dr Askew's copy sold for £12. 8s. 6d., Dr Heath's for £10.

22. THE LIFE AND MANNER OF THE DEATH OF THAT MOST HOLY PRELATE AND CONSTANT MARTYR, JOHN FISHER, BISHOP OF ROCHESTER AND CARDINAL OF THE HOLY CHURCH OF ROME.

MS. folio, paper. D. D. Chester Pern, Coll. D. Joan. A.M.

This is the production of some zealous Romanist, for queen Mary is spoken of in rapturous terms. It is probably a copy of the MS. which was the foundation of the 'Life of Bishop Fisher' by Dr Hall (of Christ's College, and afterwards of Douay, where he died, 1604,) which was published in London, 1655, 12mo, under the name of T. Bailey, D.D. (also a Roman Catholic). See *Ant. Wood. Ath. Oxon.* in *Lewis Bailey*. See College Library, V. 20. 29. It agrees with this book in several places in whole paragraphs, but the MS. contains more particulars, and appears to me much better arranged, and more carefully written than the printed life.

23. TULLY OF OLD AGE. ENGL. BY W. CAXTON, 1481.

TULLY OF FRIENDSHIP. ENGL. BY THE ERLE OF WURCESTRE, id.

P. 4to. paper. "William Parcker."

The translator of the book 'de Senectute' is known from Mr Anstis' Register of the Order of the Garter. It was William de Wyrcestre, alias Bqtaner, and he presented his translation to William Waynflate, bishop of Winchester, probably in 1473. See *Dibdin's Typ. Antiq.* Vol. 1, p. 123, where there is also a full account of the earl of Worcester. The College Library contains also the following productions of Caxton's press: The Dictes and Sayings of Philosophers, and the Polychronicon.

M.

1. COMMENTARIUS IN 1^a. ET 2^a. S. THOMÆ.
TRACTATUS DE CONSCIENTIA.
MS. 4to. paper. Hen. C. S.

2. TRACTATUS DE CENSURIS IN COMMUNI ET PRIMO DE EXCOMMUNI-
CATIONE.
..... DE EXCOMMUNICATIONIBUS IN BULLA CŒNÆ CONTENTIS.
..... DE PRÆCIPUIS DIFFICULTATIBUS CIRCA MATERIAM DE
EXCOMMUNICATIONE.
..... DE INTERDICTO.
..... DE IRREGULARITATE.
MS. 4to. paper. Hen. C. S.

3. (1) TRACTATUS DE CHARITATE SECUNDUM SE SUMPTA.
(2) DE VIRTUTIBUS.
(3) DE INDULGENTIIS.
(4) DE HORIS CANONICIS.
(5) DE ABSOLUTIONE EXCOMMUNICATIONIS.
(6) DE JEJUNIO.
(7) DE BULLA CŒNÆ DOMINI.
(8) DE PŒNITENTIÆ SACRAMENTO.
(9) DE BLASPHEMIA.
(10) DE DIEBUS FESTIS.
(11) DE IRREGULARITATE.
(12) DE BENEFICENTIA ET ELEEMOSYNA.
(13) DE CORRECTIONE FRATERNA ET JUDICIARIA.
(14) DE BENEFICIIS ECCLESIASTICIS.
(15) DE BELLO.
(16) DE TRANSGRESSIONE PRÆCEPTI.
(17) DE SACRAMENTO CONFIRMATIONIS.
(18) DE SACRAMENTO ORDINIS.
(19) DE SACRAMENTO EXTR. UNCTIONIS.
(20) DE VARIORUM CASUUM RESOLUTIONE.
(21) DE LEGIBUS.
(22) DE SERVIS.
MS. small 4to. paper. Hen. C. S.

At the beginning of (8) there is the date 1578. After (20) a short Spanish tract on this question: 'de Papa, quando ut Papa, quando ut Doctor responderet censeatur,' with date 1576.

(21) and (22) are called Responsiones patris *Ferdinandi Peres* ad quæstiones factas in Brasilicas regiones (Brazil). Also, Resolutiones a Patre *Tolosa*.

Ferdinando Peres d'Olive was born at Cordova in 1497, and studied at Salamanca, Alcalá, Rome, and Paris. He read lectures on Aristotle in Paris till he returned to Spain and became Theological Professor, and finally rector of the University of Salamanca. He died in 1533. His works were published at Cordova in 1586 or 1588, in 4to. by his disciple and nephew, Amb. Morales.

4. PRÆFATIO, quod Papistæ falso sibi vendicant Catholicario nomine.

REPROBATIO NUGALIIUM RESPONSIONUM MARCI ANTONII CONSTANTII
AD OBJECTIONES ORTHODOXORUM.

MS. small 4to. paper. Hen. C. S.

Marcus Antonius Constantius was the name under which Stephen Gardner, bishop of Winchester, wrote. The title of his book is "Confutatio Cavillationum, quibus Sacrosanctum Eucharistiæ Sacramentum ab impiis Capernaitis impeti solet, authore M. A. C. Theologo Lovaniensi." Paris, 4to. 1552. There is a copy in the College Library, formerly Mr Baker's, Qq. 10. 1, lettered on the back "Steph. Winton."

5. R. P. SANTARELLI DE SEPTEM SACRAMENTIS ET DE SACRIFICIO MISSÆ.

MS. small 4to. paper. Hen. C. S.

These last five manuscripts seem to have been made by the same amanuensis. 1, 2, 3, 5 seem to have been the subjects of lectures, &c. in some Spanish University, and were probably the property of an English Romanist exile.

6. FR. FRANCISCI TITELMANNI EXPOSITIO IN LIBRUM JOB.

MS. 8vo. paper. Thos. C. S.

It has the date 1534. "Explicit Expositio fratris Francisci Titelmanni Hassellén, in lib. Job, compilata et conscripta per me fratrem Jodocum Anthonium Sol, a trajecto veteri van ollthruht in 9^m mmorù. lovanii an^o. dñi. 1534."

7. CONFESSIO SAXONICA.

MS. small 4to. paper. T. C. S. with the names "Thomas Sackevyle."
"G. Burde." "W. Crashawe, 1610."

The title was Confessio Augustana, but Saxonica has been written in a later hand. It certainly is the same confession as that called 'Confessio Saxonica' in the *Corpus et Syntagma Confessionum*, Genev. 4to. 1612, where it is described as 'Saxonica Confessio Fidei, quæ scripta fuit anno domini 1551, in Synodo Wittebergæ ubi Saxoniarum et Misnicarum Ecclesiarum Pastores et Academicarum Doctores convenerant: qui omnes ei subscripserunt tanquam Augustanæ Confessionis repetitæ, Tridentinæ congregationi proponendæ. Eam comprobaverunt Illustrissimi Principes Brandeburgici atque generosissimi Comites a Mansfelt et Argentinenses Ministri: atque Pastores et Ductores Ecclesiarum Pomeraniæ Scriptis Confessionis annexis. Eadem ab aliis Ecclesiis comprobata; et ab Ecclesiis Polonicis in ipsarum Consensu vel Conciliatione Commendata.'

8. Ὁμολογία τῆς ὀρθοδόξου πίστεως ὑπὸ τῶν γραικῶν ποιηθησομένη
προστάγματι τοῦ ἁγιωτάτου Κυρίου ἡμῶν Κυρίου Γρηγορίου
Πάπα ιγ'. εὐδοθεῖσα.

MS. 12mo. paper. Ex dono Petri Gunning, S. T. P. 1684. "Tobias Goodwin."

Pope Gregory XIII. founded a College at Rome for Greeks, amongst other foreign nations, and this seems probably to have been the Confession they subscribed on their entrance.

9. CERTAIN SLANDEROUS SPEECHES against the present Estate of the Church of England, published to the people by the Precisians, with the particular causes that have so stirred them, and blasphemous and seditious positions held by them, with refutations of the same, and an Index of Browne's heresies, with their refutation.

MS. small 4to. paper, well written.

10. MAGNA CHARTA et alia Statuta.

MS. very small, vellum. Mutil. ad init. et ad finem.

N.

1. S. BIBLIA LATINA, juxta vulg. edit.

MS. 4to. vellum, old wood binding. Ex dono viri ornatissimi Caroli Hotham, A.M. hujus Coll. Soc. 1689.

Cum prologis S. Hieronymi. At the end the table of Introits, Epistles, and Gospels, and the Interpretatio vocum Hebraicorum.

2. A CALENDAR in French.

BREVIARIUM, beautifully illuminated.

MS. small 4to. vellum. Ex dono Rev. Viri Johan. Boughton, S. T. P. huj. Coll. Soc. sen. 1690.

3. S. BIBLIA LATINA, juxta vulg. ed.

MS. small 4to. vellum, well bound. It has the name "Geo. Calvert, 3 May, 1618."

4. THE FOUR GOSPELS in old English, with Prefaces.

Small 12mo. vellum. "Ex dono Rev. Viri Gulielmi Lynge, M.A. rectoris de S. Vigors in Fulburne in agro Cantabrigiensi, April 23, 1688."

5. (1) *CONSTITUTIONES PROVINCIALES*. A digest of the Constitutions of several Archbishops.
 (2) *CONSTITUTIO HENR. CHICHELEY*, de Augmentatione Vicariorum.
 (3) *CONSTITUTIO DNI WALTERI WALDEN* de inductione istorum festorum sc. Sti Davidis, Ste Cedde, Stæ Winnifredæ, Sti Thomæ.
 (4) *CONSTITUTIONES OTHONIS ET OTTOBONI*.
 MS. 12mo. vellum. "P. G." which means perhaps, *Peter Gunning*.
 (2) Collier does not mention this Constitution of archbishop Chicheley, as far as I have examined his account of that prelate's government of the Church. This Constitution is in *Concil. M. Britan. et Hibern.* Vol. 3, p. 535.
 (3) Walden was only archbishop two years 'de facto,' Arundel being archbishop 'de jure.' See *Collier*, end of book 6, and beginning of book 7. In *Concil. M. Brit. et Hib.* this Constitution is ascribed to Archbp. Chicheley, Vol. 3, p. 376.
6. *PRIVILEGIA ARCHIEPISCOPI CANTUARIENSIS*.
 *PRIORIS ET CONVENTUS CANTUAR.*
 MS. folio, vellum.
7. A *FOLIO MS.* on parchment, apparently relating to the same subject.
8. *S. BIBLIA LATINA*, vulg. edit.
 MS. small 8vo. vellum, beautifully written. 'Liber olim Gulielmi Reyneri Lincolniensis Hospitii ex dono Thomæ Holeroft de Valeroyal, militis 11 Aug. 1611.'
9. A *MS. COPY OF THE HEBREW PENTATEUCH*, on rollers, small sized pages, but most beautifully written, it is supposed by a Polish Jew. It can hardly be distinguished from printing. It is in a little box with a lock, and on small pieces of vellum sewn together, and is without points.

O.

The following MSS. and rare Books were given by Dr Ferrari. In all of them there is this Inscription:

"In grati animi testificationem, ob plurima Humanitatis officia a Collegio Divini Johannis Evangelistæ apud Cantabrigienses multifariam collata, Librum hunc inter alios lectissimos eidem Collegio legavit Illustrissimus Vir Dominicus Antonius Ferrari, J. U. D. Neapolitanus, 1744. Teste J. Creyk."

- 1, 2. *HESYCHII LEXICON EX ED. SCHREVELII*, 1668, interleaved, with Dr Ferrari's MS. Notes.
 P. 4to. paper.

3. **GIORNALE DI CONCILIO DI TRENTE E LETTERE RACCOLTE DAL SIGNOR FILIPPO MUJOTTI CHE VI INTERVENNE.**

MS. small 4to. paper, well written.

"As a present given to me in Cambridge 1716, by the Hon. Mr Campbell, who had it from the Rev. Mr Pawlett S. John, who told him that his father, who lived for many years at Florence, in great favor with the then Grand Duke, brought it over." *Dr Ferrari's* writing.

4. **LE PRIME NOVE DEL ALTRO MONDO, cioè: l'admirabile Historia et non meno necessaria et utile da esser letta et intesa da ogni uno, che stupenda; intitolata: La Vergine Venetiana: parte vista, parte provata, et fidelissimamente scritta per Gulielmo Postello, primogenito della Restitutione, et Spirituale Padre di essa Vergine.**

Jerem. 51. Appresso del Autore, 1555.

"Di questa Vergine Veneziana ne parla Lodovico Domenichi nella sua istoria di detti e fatti degni de memoria, &c. nel libr. 10, p. 567, del' edizione del Giolito, 4to. del 1557."

A MS. copy of an extremely rare book. "Personne n'ignore la rareté extraordinaire de ce fameux ouvrage de Postel, qui est regardé comme un des plus rares de tous les livres; et dont la rareté excessive a fait, pendant un longtems, douter de son existence, qui est actuellement bien positive et bien reconnue, puisque nous en connaissons deux exemplaires à Paris, l'un dans la Biblioth. du Roi, l'autre dans le Cabinet de M. le Président de Cotte." *Bibliographie Instructive de De Bure*, Tom. 6, p. 458.

5. **LE CIEL OUVERT A TOUS LES HOMMES, ou Traité Théologique dans lequel sans rien déranger des pratiques de la Religion, on prouve solidement par l'Ecriture Sainte et la raison que tous les hommes seront sauvés. Compose par Pierre Cuppé, Prestre, Bachelier en Théologie, Chanoine régulier de S. Augustin et Prieur, Curé de la paroisse de Bois dans le diocèse de Xaintes.**

MS. 4to. paper, no date.

Of this book *De Bure*, Vol. 6, p. 413, says, "Livre dangereux, et rempli de maximes impies, dont les copies se vendoient autrefois très cher, à cause de la difficulté qu'il y avait d'en trouver; mais depuis quelques années, le nombre s'en étant accru, elles sont devenues assez communes et ont fait tomber cet ouvrage dans le discrédit."

6. **EPISTOLA AHMET BENANDALA, Mauri Mahumetani ad Auriacum Principem Comitem Mauritium et ad Emmanuelem Portugalliæ Principem, continens Religionis Christianæ censuram.**

MS. small 12mo. paper.

7. **MORLINI NOVELLE. Neapoli in Ædibus Joan. Pasquet de Sallo, 1520, 8 April.**

P. 4to. paper.

"Liber rarissimus de quo vide M. de la Monnoye."

"Ouvrage d'une rareté si extraordinaire, et dont les curieux font tant de cas, que les exemplaires en sont portés à un prix considerable dans le commerce." It is full of obscene stories. "Ce qu'il y a de plus singulier, c'est que le volume ait été mis au jour dans le sein pour ainsi dire de l'Inquisition, et repandu dans le Public, muni d'un Privilège authentique accordé pour dix ans par l'Empereur et le Pape. Il y a cependant lieu de croire que ce Privilège ne fut obtenu que par fraude; et la rareté des exemplaires donne lieu de présumer, que la suppression en fut ordonnée, dès que le Ministère fut instruit de l'existence de ce livre." *De Bure*, Vol. 5, p. 91.

See *Hartshorne*, p. 387, who gives the extraordinary prices which this book has occasionally been sold for.

8. **DIALOGI D'AMORE DI MAESTRO LEONE MEDICO HEBREO.** Stampata in Roma per Antonio Blado d'Assola, 1535.

P. 4to. paper.

"Editio nitidissima et pene ignota. Certe Wolfius in Bibliotheca Hebr., ubi fusiis de hujus libri Editionibus et versionibus agit, nullam de hac mentionem facit. Hanc primam Editionem esse affirmare non dubito."

Rabbi Jehuda Abarbanel, quem Leonem Hebræum appellare solent, Medicus et Philosophus Eximius, filius Isaac Abarbanel natu maximus, vixit Sæculo XVI. nomenque sibi comparavit, editis Dialogis Tribus de Amore. Wolfius then goes into a discussion as to whether the work appeared first in *Latin* or *Italian*. He decides rightly, however, that they appeared first in Italian, for a French version was made in 1551. A Latin one appeared for the first time at Venice, 1554 (probably). Leo Hebræus is mentioned by Picus Mirandulanus, *Adv. Astrologos*, lib. ix, c. 8, p. 454, as a celebrated mathematician; but this is probably another person, as Picus Mirandula died in 1484. Isaac Abarbanel was banished from Spain in 1492. He went first to Naples, and thence to Genoa. *Wolfius, in loco*.

9. (1) **VERGERIUS DE IDOLO LAURETANO quod Julium III.** Romanum Episcopum non puduit in tanta luce evangelii undique erumpente veluti in contemptum Dei atque hominum approbare. Vergerius Italice scripsit, Ludovicus ejus nepos vertit. P. 1554.

- (2) **EXTRACTA E LETTERIS PETRARCÆ, de corruptionibus Ecclesiæ.** P. id.

- (3) **DE MIRACULIS A GREGORIO I. PAPA RELATIS ET DE VITA EJUS, a Vergerio.** P. Regiomonti Borussiæ, excud. Joh. Daubmann, 1556.

Small 4to. paper.

For the eventful life of Vergerio, I must refer to *Tiraboschi*, Tom. 7, lib. 2, 1, 41, *M' Crie's Hist. of the Ref. in Italy*, or to *Bayle's Crit. and Hist. Dict.* It would far exceed my limits to give even a short sketch of it. All his works are excessively rare, having been suppressed almost as soon as published by the papal party. I will only just add, to account for this, that he was Roman Catholic bishop of Capo d'Istria, and afterwards became one of the Reformed. *De Bure* says that he apostatized on account of his being refused the Cardinalate. See *Nicéron*, Tom. 38.

(1) is contained in the collected works of Vergerio, of which only one volume appeared, *Tubingæ*, 4to. 1563.

This volume is very scarce. See *De Bure*, Vol. 6, p. 382.

10. HESIODI OPERA, cura Grævii et variorum. P. Amsterd. 1701.

8vo. paper, with MS. notes.

Clement cites the words of M. de la Monnoye, and observes that this is the best edition which the editors (Leclerc) have published, and that M. Stolle, in the *Anmerkung. über D. Hermanns, 'Conspectum Reipublicæ Literariæ,'* Jena, 1738, p. 37, positively states that this edition is the best, and that it is becoming rare. *Moss's Class. Man.* Vol. 1; p. 470.

- 11, 12. LUCIANI DIALOGI, Græce. P. 2 Vols. Venet. apud Lucam Ant. Juntam Florentinum, 1535, with MS. notes by Du Soul.

12mo. paper.

Du Soul began to make these notes about 1700: in the second volume his name occurs with the date 1723, "quo anno notas in Lucianum Bibliopola imprimendas tradidi."

"A very rare edition, which, though interpolated, and not entirely free from typographical errors, yet, says Reitzius, is not much inferior to the editio princeps." *Moss's Class. Man.* Vol. 2, p. 261. I suppose this *Du Soul* is the same as *Solanus*, whose notes are given in the Amsterdam edition, 4to. 1743.

13. (1) SEBASTIANI CORRADI QUESTURA. P. Bononiæ apud Anselm. Giacarellum, 1555.

- (2) M. T. CICERONIS HISTORIA per Consules Descripta per Franc. Fabric. Marcoduranum. P. Coloniz apud Materum Cholinum, 1564.

12mo. paper. Of (1) "Editio prima et optima nec inventu facilis."

Sebastian Corrado, born at Castel d'Arceto in the duchy of Modena, was professor of Greek and Latin at Reggio in 1540, where he assisted in establishing the celebrated Academy of the Accesi. He was afterwards professor at Bologna, from 1545 to 1555, when he returned to Reggio, and died there Aug. 19, 1556. In 1537 he published a book in 8vo, with the same title, which is extremely rare, but which is not the same as this, which is a general Essay on Cicero, his life, and his relations. It has been reprinted several times. See *Weiss's* Life of him in the *Biographie Universelle*. This is noticed in *Mémoires de Nicéron*, Vol. 19, p. 312. He gives this account of it.

"Corrado feint dans cet ouvrage, qui est en forme de dialogue, qu'il est Questeur, et que Baptiste Egnatio et Jean Pierre Valeriano sont Consuls, que ces Consuls lui font rendre compte de l'argent qu'il a rapporté de sa Province; Province qui n'est autre chose que les Œuvres de Cicéron et sa vie, que Corrado avait fort bien étudiée: ce qu'il en dit passe pour de l'argent qu'il compte aux Consuls qui le reçoivent sur ce pied là."

The unpromising nature of this allegory is partly atoned for by the good style and great learning of the author.

14. SYRUPORUM RATIO AD GALENI CENSURAM EXPOLITA, AUTHORE MICHAELE VILLANOVANO. P. Paris, ex off. Simonis Colinei, 1537.

12mo. half the book is made up of blank paper.

15. **LE MALITIE BETTINE DEL MUTIO JUSTINOPOLITANO.** P. in Pesaro per gli heredi di Bartolomeo Cesano, 1565.

12mo.

Mutio Justinopolitanus. There is a translation of 'Bern. Occhini Responsio qua rationem reddit discessus ex Italia, Venet. 1544,' called 'Epître à Mutio Justinopolitain.' *De Burs* mentions a work "Le Mentite Ochiniane del Mutio Justinopolitano," Venet. 1551. This however is a different work from the present. This is one of the same kind directed against Francesco Betti, who about the same time embraced the Reformed doctrines, viz. in 1558. Betti answered this book in 1574, but Muzio was then too old to continue the controversy, says Tiraboschi. There is also another work, 'Difesa della Messa, de Santi, e del Papato, del M. Justinopolitano.' In Pezaro...1568.

Girolamo Muzio, whose proper name was Nuzio, was born at Padua in 1496. He had to make his own way in the world, and was successively employed in the court of the emperor Maximilian, in that of Alphonso duke of Ferrara, the duke of Urbino, the marchese del Vasto, Ferrante Gonzaga, and finally by Pope Pius V. He remained a poor man till his death, which happened in 1575. He was a voluminous writer in Italian, in prose and also in verse, but his poetry is not spoken highly of by *Corniani*. *Tiraboschi* speaks thus of his theological works (*Istoria*, Tom. 3, lib. 2, ch. 1), "In queste opere il Muzio non è un profondo teologo, ma un robusto ed accorto guerriero che sa usar saggiamente quell' armi che la buona causa gli somministra; scuopre le imposture e gl' inganni de' suoi avversari, gl' insegna e gl' incalza con forza, e avvalora le ragioni e gli argomenti coll' arte e colla eloquenza." *Corniani*, however, thus qualifies his commendation of him, "Egli era perduto a tal segno dietro i formolieri di cavalleria, che volle trattare cavallerescamente questioni ancora di teologia e di letteratura, intitolando alcune sue opere di simil genere *Mentite* e *Duelli*." See *Fontanini*, Tom. 2, p. 445. *Corniani*, Tom. 6, p. 34. *Tiraboschi*, Vol. 7, lib. 2. 1. 34.

16. **CREMONENSIVM ORATIONES III. ADV. PAPIENSES IN CONTROVERSIA PRINCIPATUS.** P. Cremonae, 1550.

12mo. Marked "Bibliotheca Colbertina."

"Auctor hujus elegantissimi et a paucis visi libelli est Hieronymus Vida Cremonensis, de quo vide Biblioth. Cremon."

Marco Girolamo Vida nacque in Cremona verso l'anno 1490, da famiglia nobile ma ridotta in tenui fortune. Abbracciò l'ordine de' canonici regolari Lateranensi e di buon'ora ebbe Roma per corrispondente teatro alla leggiadria spiegata de' suoi talenti. In 1542 he was the means of exciting the citizens of Alba to resist the French, so that they were obliged to raise the siege, being then bishop of that city: after a rule of 34 years in the church, he died in 1566. "Insorse gara di preminenza tra le città di Cremona e di Pavia, faciente ambidue parte dello stato di Milano. La controversia si agitò innanzi al Senato Milanese. Cremona scelse il Vida, illustre suo figlio a far camppeggiare le sue ragioni e ad imprimere un vivo risalto sopra le sue prerogative. L'amor della patria infiammò la sua penna a tessere tre orazione ripiene di eleganza e di copia, ma più di effervescenza e di sdegno, che meritavano di essere per antonomasia appellate le *Ferrine* del Vida. Le amarulente invettive di cui le sparse contro l'avversa città, diedero fondamento alle voci che queste orazioni per decreto dell'anzidetto senato fossero condannate ad essere lacerate

ed arse per mani di carnefice. Francesco Arisi però, zelante compatriotto e difensore del Vida, con luculente prova ha dimostrato il contrario. Le orazioni del Vida portano il titolo "*Cremonensium actiones tres adversus Papienses in controversia principatus.*" Rispose ad esse per i Pavesi Giulio Salerno con tre discorsi anch'essi assai riputati, cui diedesi il titolo "*Pro Ticinensibus adversus Cremonenses de jure possessionis.*" Queste però rimasero trascritte, e giacente, ed indecisa rimase la questione accenata. *Corniani della Letteratura Italiana*, Tom. 5, p. 97.

17. (1) AL SERENISSIMO DUCE DONATO et alla Excellentissima Repubblica di Venetia oratione et difension del Vergerio. P. 1551, April. Dated Vico soprano.
- (2) RISPOSTA DEL VERGERIO ad una Ambasciata del Cardinal di Trento. Nell' anno 1553. P.
- (3) INSTRUTTIONE PER UN GIOVANE, il quale voglia imparare a dettare il principio et il fine di una bella lettera Cristiana di M. Francesco Grisoni da Capo d'Istria. In Geneva. P. 1550.
- (4) LA FORMA DELLE PUBLICHE ORAZIONE et della confessione et assolutione, la qual si usa nella chiesa de forestieri che e novamente stata instituta in Londra per gratia di Dio con l'autorita et consentimento del Re. With preface by Vergerius. P.

12mo. paper.

(2) Seems to be of the same kind as that mentioned by *De Bure*, Vol. 6, p. 209. "Risposta di Vescovo P. P. Vergerio ad un libro di Friderico Nausea Vescovo di Vienna, scritta in laude del Concilio Tridentino. Posciano, 1552, 8vo, a very rare volume, as he says.

(3) A satirical work, evidently. I suspect this is the person whom *M' Crie, Ref. in It.* p. 225, calls 'Annibale Grisoni,' who, he says, being sent as Inquisitor into the dioceses, spread alarm and dismay around him. He was succeeded by Tomaso de Santo Stella, who, after irritating the inhabitants by his vexatious proceedings, endeavoured to persuade the Senate of Venice to put garrisons into their principal cities under the pretence that Vergerio meditated an invasion of Istria; this brought forth (1), of which *Nicéron* gives only the title.

(4) This does not seem to be mentioned by any of the authors who give lists of the works of Vergerio.

18. (1) CATALOGUS LIBRORUM HÆRETICORUM sanctissimæ Inquisitionis Venetiarum. P. Venetiis apud Gabr. Julitum de Ferraris, 1554.
- (2) ANNOTATIONES in Catalogum auctore Athanasio (Vergerius) 1556. P.
- (3) VIDE QUID PAPATUS sentiat de illustrissimis Germaniæ Principibus ac de liberis civitatibus quæ Evangelio nomen dederunt. P. 1556.
- (4) CATALOGO DEL ARCIBOLDO Arcivescovo di Melano ove egli condanna et diffama per heretici la maggior parte dei figliuoli de Dio

et membre di Cristo, i quali ne loro scritti cercano la riformatione della Chiesa Cristiana con una risposta fatta gli in nome d'una parte di quei valenti huomini. P. 1554.

- (5) *POSTREMUS CATALOGUS HÆRETICORUM Romæ conflatus*, 1559.
P. cum annotatione Vergerii. Corvinus excudebat Pfortzheimii, 1560.

12mo.

(1) Giovanni Giolito de' Ferrari di Trino nel Monferrato, dopo avere esercitata quest' arte (printing) nella sua patria si trasferì a Venezia ove ed egli e poscia Gabriele di lui figliuolo et per ultimo Giovanni e Giampaolo figli di Gabriele si acquistarono in essa tal nome, che le loro stampe sono tuttora l' oggetto dell' amore e delle ricerche di molti. *Tiraboschi*, Vol. 7, lib. 1, 2, 5. He says, however, afterwards, that the productions of this press are more beautiful than correct.

(2) Vergerio wrote several things under this name 'Athanasius.' See *Bayle, Dict. Historique et Critique*.

(3) This is a series of extracts from a scurrilous papal publication called *Typus Martini Lutheri per Q. Jacobum Moronessam, Monachum celestinum*, Venice, 1555. "Vix fuere unquam scripti illius famosi libelli atrociores et luculentiores." (*Ferrari*.) *Nicéron* agrees in this character as far as a Romanist could do so: "Cet auteur (Jacques Moronessa) faisait le portrait de Luther d'une manière extrêmement violente et emportée."

(4) *Nicéron* does no more than mention the title of this book.

(5) On apprend ici que le premier Catalogue semblable que les Papes ont fait faire est de l'an 1548, et imprimé à Vénise, mais qu'il contient à peine 70 auteurs. Vergerio écrivit quelque chose en Italien contre ce premier Catalogue. Il en parut un autre à Florence en 1552. On en donna un 3^e à Milan en 1544. Un 4^e fut publié à Vénise, la même année 1544, et Vergerio l'attaqua encore par un écrit Latin (1, 2 of this Volume). Ce dernier renferme les 4 précédens. *Nicéron, Mémoires*, Tom. 38, p. 89.

19. (1) *CONFESSIO FIDEI AC RELIGIONIS Baronum ac Nobilium Regni Bohemiæ serenissimo ac Invictissimo Romanorum Bohemiæ Regi, Viennæ Austriæ, sub ann. Domini 1535, oblata. Adjectum simul quorundam gravissimorum virorum de hac Confessione judicium. Nunc iterum excusa ann. 1558.*

Cum præfatione Vergerii. Dated Tübingæ, Aug. 1557. P.

- (2) *EPISTOLA VERGERII ad Serenissimum Sigismundum Augustum D. G. Poloniæ Regem, Magnum Lithuaniz Ducem—de Legatione Papæ in Poloniam destinata ut colloquium a sua sacra Majestate Regia in causa religionis instituendum impediât. Sept. 1558. P.*

(1) *Nicéron*, Tom. 38, p. 84, refers to 'Joachimi Camerarii Historica Narratio de Fratrum Orthodoxorum Ecclesiis in Bohemia, Moravia et Polonia.' Heidelberg, 1605, p. 279.

It is from this edition that the Confession is printed in the *Corpus et Synagma Confessionum Fidei*, Geneva, 1612. It is there entitled 'Bohemica Confessio Fidei quæ et Waldensium Confessio nuncupatur, ex Confessionibus

longe antiquioribus constituta a Luthero, Melancthone et ab inclita Academia Witebergensi comprobata.'

(2) was printed at Tübingen, 1558. See the *Mémoires de Nicéron*.

20. (1) *VIDE QUID PAPATUS, &c.* Same as O. 18. 3.
- (2) *PAULI IV. PONTIFICIS MAXIMI ad Joannem Gropperum Cardinalem designatum Episcopum.* P. 1557.
- (3) *ARTICULI CONTRA CARDINALEM MORONUM de Luteranismo accusatum et in carcerem conjectum—a Procuratore Fisci et Camere Apostolicæ et nomine officii sanctæ Inquisitionis instituti,* 1558. P.
- (4) *LECTURA SUPER CANONE de Consecr. Dist. III. de Aqua Benedicta,* per Reverend. Decretorum Doctorem et Episcopum Argolicensem D. D. Gerardum Busdragum de Luca, in Episcopatu Paduano suffraganeum. P. 1554.
- (5) *HEUS, GERMANI, cognoscete ex hac Epistola quid de vobis sentiat et prædicat beatissimus Papa.* With prefatory Epistle by LAURENTIUS MILLENATIUS, Histrius.
- (6) *DE FANINI FAVENTINI AC DOMINI BASSANENSIS MORTE* qui nuper ob Christum in Italia Romani Pontificis jussu impie occisi sunt *Brevis Historia,* Francisco Nigro Bassanensi Authore. P. 1550.
- (7) *EPISTOLA DE MORTE PAULI III. PONT. MAX. deque iis quæ ei post mortem ejus acciderunt—una cum antithesi Pauli Apostoli Tarsensis et Pauli Farnesii (Piratæ, he is called further on) Romani qui se tertium appellavit, Romæ Scripta,* Feb. 1550. P. Placentiæ.
- (8) *QUA POMPA ET MAGNIFICENTIA Julius III. Pont. Rom. coronatus est* Auctore Vergerio. P. 1550.
- (9) *CONSILIUM QUORUNDAM EPISCOPORUM BONONIÆ CONGREGATORUM quod de ratione stabiliendi Romanæ Ecclesiæ,* Julio III. Pont. Max. datum est Oct. 1553. P.
- (10) *EPISTOLÆ DUE ex quibus flagitiosa Pontificum Pauli III. Julii III. et Cardinalis Poli et Steph. Gardineri, Winton. Pseudo-Episcopi, eorumque sectatorum ratio potest intelligi.* P.

12mo.

(1) See O. 18. 3.

(3) See *M' Crie*, p. 269. He was not always, however, suspected of Lutheranism, one would think, for he complains of the prevalence of Lutheran doctrine in Modena, of which city he was bishop, in a letter to Cardinal Contarini, 1542. *Quirini, Diatribe ad Vol. 3. Epist. Card. Poli*, p. 286. *Sadoleti Epist. Famil. Vol. 3*, p. 317. *M' Crie, Ref. in It.* p. 78. This book has Scholia by Vergerio. It is given in the 12th Vol. of *Scheffhorn's Amœnitates Litterariæ*, p. 568. Vergerio was rebuked for his bitter style by the

duke of Wirtemberg. See *Fischlini Memoriae Theologorum Wirtembergensium*, p. 116.

(4) There is also Busdragi *Epistola de Italia a Luteranismo conservanda* in *Scriv. Antiq.* Tom. 1, p. 324. It has been supposed that Vergerio concealed himself under the forged name of Gerardus Busdragus, and that the whole letter is a piece of irony. *M' Crie*, p. 57.

(5) is by Vergerio. See *Mémoires de Nicéron*, Vol. 38, p. 78.

(6) Domenica della Casa Bianca, a native of Bassano, suffered at Piacenza. This is one of the works which *M' Crie*, p. 276, says he was not able to meet with. Fanino suffered at Ferrari in 1550.

(7) Probably the production of Cælius Secundus Curio, a native of S. Chirico in Piedmont, born 1503, and a remarkable man in his time as one attached to the Reformed doctrines. After being driven successively from several towns in Italy by the activity of the Inquisition, he finally came to Bâle, where he was professor of literature in 1547, and died there in 1569. "On lui attribue avec raison Pasquillorum tomi duo, Milan, 1528, 1544. 2 tomes en un vol. Ce qui l'a fait juger l'Editeur de ce Recueil, c'est qu'il est lui-même auteur des deux Pasquillus Extaticus en 8vo, l'un sans date, l'autre de Genève 1544. Le second a été réimprimé avec Pasquillus Theologaster, Genève, 1667. (A copy is in the University Library). Satires sanglantes que la méchanceté d'une part, et l'envie de l'autre de les supprimer, ont fait rechercher. Les bibliomanes ajoutent à ces deux volumes les Œuvres d'un certain Allemand, nommé Pasquillus Merus." *Dictionnaire Universel*.

(8) See O. 27. 3. This tract was also printed in Italian under the title "La Suntuosissima Festa fatta in Roma per la Coronatione di Papa Giulio terzo. Con la solennità e Ceremonia usata nel aprire la porta santa del Jubileo, 1550."

(9) During the last century Cardinal *Quirini* took occasion from this private council to extol the exertions of the pope to reform ecclesiastical abuses, in his *Prefaces* to his edition of Cardinal Pole's letters, and his *Diatriba de gestis Pauli III, Farnesii*, Brescia, 1745. To this two able replies were made, viz. *J. Rud. Keisling. Epistola de gestis Pauli III. ad emendam Ecclesiam Spectantibus*, Lipsiæ 1747, and *J. G. Schellhorn de consilio de emendanda ecclesia jussu Pauli III. sed ab eodem neglecto*, Tiguri, 1748. *M' Crie*, note, p. 85. Whether or no this be the same council that is meant, I rather doubt. *M' Crie* places it in Bologna, in 1537, and he gives the names of the persons composing it, p. 84. *Nicéron* says of this production of Vergerius, "C'est une pièce Satyrique de la façon de Vergerio. Elle est datée de Bologna, 20 Oct. 1553."

21. (1) *DIALOGI VII. del Reverendo Padre Frate Bernardino Occhino, Senese, Generale dei Frate Capuzzini. P. Venetiis, 1542.*
 - (2) *EXPOSITIONE DI MESSER BERNARDINO OCCHINO sopra la Epistola di Paulo ai Galati. P. 1546.*
 - (3) *RISPOSTA DI BERNARDINO OCCHINO alle false calunnie et impie biastemmie di frato Ambrosio Catharino. P. 1546.*
- 12mo.

Bern. Occhini, born at Siena, 1487, was a Franciscan observant. Afterwards, in 1534, a Capuchin; in 1538 he was sent by Cardinal Bembo to preach at Venice; at the request of the principal men there, and the same

year, he was chosen general of the order. In 1543, at Venice, he openly preached against the Papal tenets, and was therefore summoned to Rome, but at Florence he received information, which made him fly to Ferrara, and thence to Geneva. In 1555 he succeeded Beccaria at Zurich, having been in the interim in England with Peter Martyr. He ultimately became a Socinian, retired into Moravia, and died at Slacovia, 1564. *Tiraboschi*, Tom. 7, lib. ii. 1, 39. *Burch. Gottlieb. Struvius* has published a life of him in *Observ. Select. Litter. Halenses*, Tom. 4, pp. 409—414.

(1) was written by him before he became a protestant; "liber profecto unicus nemini qui Ochini vitam vel catalogum ejus operum dedit notus." *Ferrari*. *Nicéron* only mentions (2); (1) and (3) he passes over in silence.

22. IL CATECHISMO O VERA INSTITUTIONE CRISTIANA di Bern. Occhino di Siena in forma di Dialogi. P. Basil, 1561.

12mo. paper.

"Sunt qui hunc Catechismum credere nolint auctorem habere Ochinum. Vide *Observat. Hallens. Select.* Tom. 4, p. 437." *Ferrari*.

Nicéron merely mentions the name of this work, Tom. 19, p. 182.

23. (1) FRANCISCI STANCARI GRAMMATICÆ HEBRÆÆ COMPENDIUM. P. 1547, Basil.

(2) EJUDEM GRAMMATICÆ HEBR. INSTITUTIO. P. 1547. Do.

12mo.

The first edition of Stancari's Hebrew Grammar was in 1525. See *M' Cris's Hist. of Reformation in Italy*, p. 43, who refers to *Tiraboschi*, Tom. 7, p. 1087, and *Hatzel's Geschichte der Heb. Sprache*, p. 169.

"Hujus auctoris opera admodum rarissima sunt. Certe in Catalogis plurimum instructissimarum Bibliothecarum ne unum quidem Stancari Scriptum reponetur." *Ferrari*.

(1) consists of only 36 pages; (2) of 270 pages.

24. (1) LICEAT NE HOMINI CHRISTIANO Evangel. doctrine gnaro, papisticis falsis cultibus externa societate communicare, dialogi IV. per Eut. Mionem. P. Basil, 1549.

(2) ZOGRAPHIA JOANNIS COCHLEÆ per Theod. Bezaum Vezelium. P. 1549.

(3) CATECHISMUS COMMUNIBUS RENATÆ NUPER IN EVANGELIO GENEVENSI ECCLESIE SUPPRAHIIS RECEPTUS, auctore Jo. Calvino. P. Basil, 1538. Ex off. B. Winter.

(1) I cannot any where find a notice of this little tract.

(2) Perhaps a production of Beza, but I have not been able to identify it. Cochleus was a writer on the Papal side. See an account of him, with a portrait, in *Boissard Icones virorum Illustrum*, part 2, p. 197.

(3) This was published anonymously in Italian, 1545. *Miscell. Lipsiens. Nov.* Vol. 1. p. 636.

25. *EPISTOLÆ QUÆDAM piissimæ et eruditissimæ Johannis Huss quæ solæ satis declarant Papistarum pietates esse Satanæ furias. Addita est D. Mart. Lutheri Præfatio. P. Vitembergæ, 1537. Ex officina Johannis Lufft.*

See O. 26. 1.

26. (1) *TRES EPISTOLÆ SANCTI MARTYRIS JOHANNIS HUSSII e carcere Constantiensi ad Boemos scriptæ cum Præfatione Mart. Lutheri. P. Vitemb. 1536. Ex officina Josephi Klug.*
- (2) *EPISTOLÆ M. LUTHERI quibusdam Theologis ad Augustana Comitæ, anno 1530, scriptæ. P. 1549.*
- (3) *QUOD locus Lucæ VII. Dico tibi remissa sunt . . . nihil Pharisæicæ justitiæ patrocinetur, per Matth. Flacium Illyricum. P. Magadaburgi, 1549.*
- (4) *SCHOLIA in Epist. ad Coloss. per Phil. Mel. (ancthon?) P. Vitembergæ, 1534. Ex officina Josephi Klug.*
- (5) *DETERMINATIO FACULTATIS THEOLOGICÆ PARISIENSIS super aliquibus propositionibus, certis e locis nuper ad eam delatis—de Veneratione sanctorum, de canone missæ, deque sustentatione ministrorum altaris, — cum familiari Expositione, in quæ Hereticorum rationes confutantur. P. 1524.*

12mo.

(1) The Pope had ordered a Council to assemble at Vicenza to effect some reformation in the Church, but the tone of his decree took away all hopes of good. Luther however published this for the benefit of the Cardinals who were to assemble there. See *Melchior Adam in Vita M. Lutheri*, p. 148.

There is a rare book in the College Library, U u. 14. 20. *Johannis Huss Opera*, edited by Otho Brunfels, with epistle dedicatory to Martin Luther, of the date 1524. 3 vols. 4to, bound in one. It was given by Dr Zachary Grey to Mr Baker, and by him left to the College.

(2) This was written from Coburg, and is principally addressed to Melancthon. See extracts from it in *Melchior Adam, Vita Lutheri*, pp. 138, 139.

(3) *Matthias Flacius Illyricus* was born March 3, 1520, at Albona in Istria. His real name was *Francowitz*, as we learn from *Bucholcer, Chronologie*, p. 831, but he never assumed it. He studied under *Franciscus Ascerius*, a Milanese of reputation. He designed to enter some monastic order, but was dissuaded by *Baldus Lupatinus* (who afterwards was thrown into the sea on account of his embracing the reformed doctrines). Flacius retired to Basle, where he read under Simon Grynæus. He thence set out to gain a precarious livelihood by teaching theology, and was Professor at Wirtemberg in 1540, and subsequently, when peace was re-established in 1547; afterwards at Jena, 1557, and elsewhere; but being suspected of Manichæism, he died neglected at Frankfort, March 11, 1577. He was a man of abilities, but of too impetuous

a temper. *Nicéron, Mémoires*, Vol. 24, who mentions O. 26. 3. among his works.

27. (1) *CONSILIUM DELECTORUM CARDINALIUM de emendanda Ecclesia, et Bulla Pauli III. pro reductione multorum populorum Germanicæ Nationis.* P. s. a.
- (2) *P. ÆSQUILII (sic) EPISTOLA ad M. Forium (id. liber cum O. 20. 7).*
- (3) *AD EDWARDUM VI. Angliæ Regem, de creatione Julii Pontif. Rom. tum quid de ejus Papatu sperari possit.* P. 1550.
- (4) *DECLARATIO FUTURI JUBILEI ROMÆ. Accessit Martini Borrhæi de Jubileis quos Deus instituit, quidque inter hos et falsos ab adversario confictos intersit, Explicatio,—cum Epistol. commendat. ad Raphaelem Paravicinum.* P. 1550.
- (5) *AQUÆ CONSECRATÆ (sive, ut vocant, Benedictæ) et Campanæ baptizatæ origo ex Ital. versus ab Antonio Stupa Rhæto Prægaliensi, ad Jac. Mullerum.*
- (6) *BULLA DIABOLI qua paterne Papam suum admonet atque instruit quo modo gerere se debeat in Regenda Romana curia et toto terrarum orbe.* P.

12mo. paper.

(1) Probably by Johannes Cochleus; if so it was published in 1538. "Petit volume écrit d'une manière fort vive. Les exemplaires en sont rares et très difficiles à trouver." *De Bure*, Vol. 6, p. 370.

(3) "Cette Lettre de Vergerio est datée du 15 Février, 1550. Jules III. avait été élu le 8 de ce mois." *Mémoires de Nicéron*, Tom. 38, p. 70.

(4) The dedicatory epistle is dated "Basileæ, Kal. Jan. 1550." Borrahus was born at Stutgard in the duchy of Wirtemberg, in 1499, and was a disciple of Capnio. He taught philosophy at Tübingen at first; and having unfortunately embraced anabaptist errors, he fell into the hands of the Prussian sovereign, and was imprisoned. In 1536 he renounced his erroneous opinions, came to Basle, and changed his name from Cellarius to Borrahus; he was sometime afterward a professor of divinity at Basle, where he died of the plague, 1564. *Melchior Adam*, p. 309; who however does not mention his name in connexion with this work.

(6) "Cette petite pièce est fort rare, et se trouve très difficilement." *De Bure*, Vol. 6, p. 387. Its date is 1545.

28. (1) *PSALTERIUM B. Mariæ Virginis ante annos 68 per Joannem de Halis Venetiis impressum. Nunc vero hoc 1554 anno in testimonium et confusionem Antichristi Romani et omnium Papistarum excusum.* P.
- (2) *MODUS SOLEMNIS ET AUTENTICUS ad inquirendum et inveniendum et convincendum Lutheranos, maxime necessarius ad salutem Sanctæ Apostolicæ sedis et in M. Luteri prodicionem compositus 1519, per*

Silvestrum Prieratem anno 1553, revisus et emendatus per Reverendissimos Cardinales ad officium sanctæ Inquisitionis deputatos. P. Romæ per Jordanum 1553.

- (3) Idem liber cum 27. 4.
- (4) IN REGULAM MINORITARUM COMMENTARIJ plane aurei quibus palam fit quid de ea sentiendum sit. Auctore Francisco Lamberto Avenionense cum epistola commendatoria Annemundi cocti equitis. P. Argentorat. 1525.
- (5) DE JUSTIFICATIONE hominis coram Deo et controversia de Justitiâ Fidei ab Osiandro Mota, adjudicata. P. Rostoch. ex officina Ludovici Ditii, 1554.
- (6) DIALOGUS P. Schalichii de Lika, de Missa. P. Tübingæ. 1558, with a commendatory epistle to Johannes Sebast. Phauser, one of the Council of the King of Bohemia. The dialogue is between Sol and Luna.

(1) This work is generally ascribed to Cardinal Bonaventura, and is contained in the 6th Vol. of the edition at Rome, 8 Vols. folio, 1688—96; but *Oudin, de S. E.* Vol. 3, p. 411, thinks it ought not so to be.

At the end are extracts from the Fathers, shewing that the practice of Rome was condemned by them.

(2) At the end is an epistle thus: "Ad R. P. F. Spiritum Ruterum, Aquitanicum Fidei Inquisitorem, Epistola Congratulatoria simul et commonefactoria F. Paschalis Murnori, ex eodem ordine Prædicatorum doctoris."

Silvester Mazolini, called also *Prierias*, or a *Prieria*, because he was born at *Prierio* in *Montferrat*, flourished in the beginning of the 15th century. The exact date of his birth is unknown, and also that of his death. In very early youth he became a monk. He was professor at *Bologna*, and afterwards at *Rome*, and was engaged in controversy with *Luther*; but he succeeded so ill that the Pope forbade him to write any more on the matters in discussion. He was nevertheless associated with the bishop of *Ascoli* as a judge on *Luther's* case. A list of his works is given in the *Dictionnaire Critique* of *Prosper Marchand*, art. *Mazolini*. See the *Biographie Universelle*. *Tiraboschi*, Vol. 7, lib. 2, calls him *Mozzolini*, and places his death in 1523. He is rather annoyed that *Erasmus* speaks ill of our author as a controversialist, but is compelled to allow it to be true. See also *Echard, Script. Ord. Prædicat.* Vol. 2, p. 55, et seq.

(4) The Epistle Commendatory is dated "Wittenbergæ, 1523."

Francisco Lambertus was one of the first of the monks in France who became a *Lutheran*. He went to *Wirttemberg* in 1523, (*Seckendorf, Hist. Lutheran.* lib. 2, p. 40) and taught theology there. He was a voluminous author. *Luther* wrote a preface to this work, as appears from his *Letters*, lib. 2, p. 128. He assumed the name of *Johannes Serranus*. He was afterwards professor of theology at *Marpurg*, where he died in April, 1530. *Bayle*.

(5) is very probably a work of *M. Flacius Illyricus*, who had a long controversy on this subject. See *Mémoires de Nicéron*, Vol. 24, p. 10.

(6) Schalichius de Lika Comes Hunorum et Baro Zkradini, S. T. Doct. There is also an epigram by *G. Ostermarus*.

(5) and (6) have in them the name of "Henry Bullinger." The latter "D. Henrico Bullingero helius Solinus."

29. (1) ADVERTISSEMENT TRÈS UTILE du grand profit qui reviendrait à la Chretienté s'il se faisait inventaire de tous les corps saintz et reliques qui sont en Italie, en France, en Allemagne, en Hespaigne, et autres Royaumes et pais, par M. Jehan Calvin. With the motto, "Non veni pacem mittere sed gladium." Genève, par Jehan Girard. P. 1545.

(2) EPITRE envoyée au Duc de Lorraine, par Guil. Farel. P. id.

(3) DECLARATION de la reisgle et état des Cordeliers. P. 1542. Black Letter.

(1) This little tract is not mentioned by *De Bure*. He does however mention a "Traité des Reliques par Jean Calvin, Genève, 1599, 12mo. Petit traité peu commun et assez recherché. Il a été imprimé plusieurs fois, mais on ne fait point de choix dans les éditions."

30. (1) DIALOGUS apud inferos habitus inter Papas Leonem et Clementem atque Cardinalem Spinnolam, in mense Julio, anno 1538, e Bononia in Germaniam missus. Nostri seculi cognitione dignus, haud dubie lusus a Pasquillo, et per totam Italiam sparsus. Adjecta huic est duplex oratio monitoria et deprecatoria ecclesiæ pro concilio mature celebrando a superioris seculi quodam pio et docto viro Ecclesiæ Reformationis et sitientissimo et scientissimo, Heroico Carmine composita. P. 1538. (Hans Varnier).

(2) DIALOGUS *παράδοξος*, quo Romani Pontificis orator una cum eo qui est e confessionibus, colloquuntur. Cum Præfatione. P. without date or name of printer.

(3) DIALOGORUM LIBRI II. quibus aliquot Ecclesiæ Catholicæ dogmata, Lutheranorum et verbis et sententiis corroborantur per J. Hoffmeysterum. P. Friburgi Brisgoie, 1538, ex officina Johan. Fabri Emmei Juliacen. With epistle, "Heinrico Reutterio Priori Monasterii Parisiensis, ex ædibus nostris Colmaræ. Sexto Cal. Febr. 1538."

(4) DIALOGUS mire jocosus in Rubei laudem conscriptus. Epistola Alectus Furis ad Jo. Rubeum Amatorem. Rubei (qui totas impudentiæ habenas concessit) Epistola in qua amicæ Alecto respondet. P.

(5) DIALOGI pueriles C. Hegendorphini duodecem lepidi sane juxta ac docti. With an epistle Doctissimo Viro Simoni Phem Gymna-

siarchæ in monte Divæ Annæ. P. Lugd. 1538. Ex officina Theobadi Pagani.

(6) CUR ET QUO MODO CHRISTIANUM CONCILIUM debet esse liberum, item de conjuratione Papistarum. Formula solennis juramenti eis qui Doctoratum ambiunt in Scholis Papisticis et aliorum juramentorum, cum annotationibus. P. Vitebergæ, 1537. Ex officina Klug.

(7) PASQUILLI DE CONCILIO MANTUANO JUDICIUM; querimonia Papistarum ad Legatum Pontificium in comitiis Schmalcaldianis. Laudes Romani Pontificis, scriptæ ad placitum Romanæ curiæ per venerabilem dominum Doctorem Joannem Cochlæum, Teutonice 'Doctor Rotzloffel,' et Georgium Weicelium cognomento 'Meister Lugenmaul' Romanæ Ecclesiæ propugnatores egregios. P. Romæ, 1537.

(8) PASSIO MART. LUTHERI secundum Marcellum.

(9) ΛΙΤΑΡΕΙΑ GERMANORUM, cum Epistola a Pontifice Romano, 1522. 1 Dec.

(10) EPISTOLA PASQUILLI ad Marforium.

Responsio Marforii Romani ad Pasquillum.

Supplicatio non minus lepida quam necessaria ejusdem Pasquilli ad S.D.N. papam.

Decretum Papæ super supplicationem Pasquilli.

Epistola Publii Schnarregalli Maironis Imp. Cancellarii ad Alveldianum Franciscanum Romanistam.

(3) "Hoffmeister, Jean, religieux de l'ordre de S. Augustin, natif de Souabe dans le XVI^e siècle, Vicaire-général de son ordre en Allemagne et dans les Pays-Bas. Vide *Le Mire de Script. Sac. XVI. Herrera in Catalog. Augustin.*" *Moréri, Dict. Historique.*

(6) Cum Prefatione P. P. Vergerii was republished, Regiomonti, 1557. It was by some unknown writer. "Vergerio étant allé en Allemagne en 1541 pour empêcher la tenue d'un Concile National, par la promesse d'un général, et voyant qu'il tendait à renverser ses desseins en rassembla le plus qu'il put d'exemplaires, et les jeta au feu. Mais ayant depuis changé de religion, il tâcha de le rendre commun, en le faisant réimprimer. C'est ce qu'il nous apprend dans un Epître dédicatoire à *Aurifaber.*" *Nicéron, Tom. 38, p. 85.*

(Aurifaber was the name of the first printers at Wirtemberg. See *Melchior Adam in Vita Schneidewini.*)

31. PHILOTHEI JORDANI BRUNI NOLANI CANTUS CIRCÆUS, ad eam memoriæ praxim ordinatus quam ipse judicariam appellat, dedic. ad altissimum Principem Henricum D'Angoulême. P. Paris. Apud Ægidium Gillium. 1582.

12mo. paper. "Domino de Gauvan."

The epistle dedicatory is signed Jo. Reynault. Jordanus Brunus, of Nola in the kingdom of Naples, was a man of great parts, but he made an ill use of his knowledge. He wrote against various truths of religion, and also against Aristotle's philosophy. Being expelled from Italy, he ran over Germany, France, &c. but at last it is said he returned to Italy, and was burnt for heresy at Rome, in 1600. He was a Dominican friar. *Bayle*,—who does not however seem to believe the story of his being burnt. This book is mentioned by *Du Verdier*.

32. APOCALYPSIS insignium aliquot Heresiarcharum, interprete H. S. F. D. M. D. P. Lugd. Bat. 1608. cum iconibus.

12mo.

"Libellus rarissimus. Inter icones est et Michaelis Serveti icon. Fuisse hunc libellum ignotum doctissimo Mosheimo, vitæ Scriptori Serveti, patet ex his quæ edisserit de effigie Serveti, p. 148." *Ferrari*.

33. THESOURODOS DINIM que o povo de Israel he obri gado saver e observar. composta por Menasseh Ben Israel. P. ann. 5405. Amsterdam.

8vo.

"Hic liber complectitur omnes ritus et ceremonias atque officia Judæorum quæ præstare...(illegible)...librum ipsum non solum authoris nomen commendat, unde majus in pretio apud Judæos habetur, verum etiam raritas, quamobrem non inutilem Reipublicæ Litterariæ operam facturus erit qui illum latine vertere susciperet." *Ferrari*.

Manasseh ben Israel was a Spaniard, who lived at Amsterdam, and was a preacher there, having succeeded his master Rabbi Isaac Uziel. He was much esteemed, both by his own people and by many learned men, as Vossius, Barlaeus, Episcopus, and Grotius. He died about 1650. He had a printing machine in his own house, and published his own works himself. The year 5405 answers to the year 1645 of the Christian æra.

34. DISSERTATIO qua disputatur quo jure quove fructu Hæretici sunt coercendi gladio vel igne. P. no date or year.

"Actiones duæ Secretarii Pontificii, quarum altera disputat an Paulus debeat cogitare de instaurando Concilio Tridentino (magna enim est spes de pace) altera vero an vi et armis possit deinde imperare Protestantibus ipsius Concilii Decreta, 1556." Such is the title of a work of Vergerio (in *Nicéron*), who published another edition in 1559. See on this subject a letter of Cælius Secundus Curio, 1 Nov. 1558, in the collection of Simon Abbas Gabema.

35. GASPAR CONTARINI ad Paulum III. de Potestate Pontificis in usu Clavium, et epistolæ duæ. P. Florenza. 1558.

IV. LETTERE di Gasp. Contarino. Florenza. P. 1558.

12mo.

Gaspar Contarini was born at Venice, 1483; he studied at Padua under Pomponacio, and was ambassador to Charles V. from the republic, and subsequently governor of Brescia. In 1527 he was ambassador at Rome, and then at Ferrara; on his return he became a senator. Paul III. made him a cardinal in 1535, he was then bishop of Belluno, and he afterwards became bishop of Bologna. In 1540 he was the Pope's legate at the diet of

Ratisbon, and when his attempts to reconcile religious differences failed there, he returned to Rome; he was afterwards legate at Bologna, where he died in 1542. His works were published at Paris, folio, 1571. There is a life of him in the *Monumenta Latina* of John Casa, 4to. Florence, 1564, and also one in Italian by Beccatello, edited by Cardinal Quirini. See also *Corniani della Letteratura Ital.* Tom. 4, p. 205. *Tiraboschi*, Vol. 7, lib. 2, cap. 1, 10.

36. GUIDA SPIRITUALE DEL MICH. DE MOLINOS. P. Venet. 1685.
BREVE TRATTATO DELLA COTIDIANA COMUNIONE, del medesimo.
P. Venet. 1685.

12mo.

"The author is the famous De Molinos, who would have been cardinal, had not the court of France, then in dispute with the court of Rome, discovered to the pope the heresies contained in this book, for which he was put in the Inquisition and obliged to recant publicly, which he did, with a smile; but whether he maintained or not these heresies which are imputed to him, adhuc sub judice lis est." *Ferrari*.

37. LE NOUVEAU TESTAMENT, par Calvin, Genève. P. 1552.
32mo.

"Cette traduction de Calvin est très rare. Voyez le texte de l'Épître de S. Jean touchant la Trinité." *Ferrari*.

38. GIORDANO BRUNO NOLANO DELA CAUSA, PRINCIPIO ET UNO. P. Venet. 1584.

..... DE L'INFINITO, UNIVERSO E MONDI, id.
8vo.

"Pour avoir le système complet de cet auteur, il faut joindre ces deux traités aux précédens (O. 39. the following work, and another there referred to). Moins rares à la vérité que les autres ils ont cependant leur mérite particulier, parceque Jordanus Brunus y ayant achevé et parfait son système, ils en deviennent par ce moyen une suite indispensable. Le Vol. de la Causa, &c. commence par une apologie de l'ouvrage qui a pour titre La Cena de le Ceneri." *De Bure*.

The first Book is dedicated to M. de Castelnau. See O. 39. The second to Sir Philip Sidney. *Bayle*.

39. LA CENA DE LE CENERI, in cinque Dialogi. P. 1584.
8vo. by Giordano Bruno Nolano.

"Volume très rare et très recherché. Il est divisé en cinq Dialogues dédié a M. de Castelnau, seigneur de Mauvissière. (This gentleman was the French ambassador at the court of Queen Elizabeth. *Bayle*.) La raison du titre, est que l'on suppose que ce sont des entretiens tenus à table le premier jour de Carême. Dans le premier Dialogue, l'auteur y expose les différentes manières de philosopher. Dans le second, après avoir traité de différens effets de physique et des singularités de la nature, il y propose son système sur l'univers créé. Dans le troisième, il fait voir la nécessité de l'étude de différentes langues, et il cherche à trouver du mystérieux dans les phénomènes et dans les écarts de la nature. Dans le quatrième, il y déclare que sa manière de penser est exactement conforme à ce qu'il a avancé; et il achève enfin dans le cinquième Dialogue tout ce qui peut rendre son système complet." *De Bure*, Vol. 6, p. 467.

The first volume of this author is as follows (a very rare work): "Spaccio de la Bestia trionfante, proposto da Giove, effettato dal Consiglio, revelato da Mercurio, recitato da Sofia, udito da Sanlino, registrato dal Nolano, diviso in tre Dialogi, subdivisi in tre parti. In Parigi. 1684."

40. DE FœNICUM (Phœnicum) LITTERIS COMMENTATIUNCULA, auctore Gulielmo Postello Barentonio. P. Paris 1552.

The full title is as follows: "De Fœnicum Litteris, seu de prisco Latine ac Græcæ linguae caractere, ejusque antiquissima origine et usu commentatiuncula, in qua ostenditur quomodo ex una Fœnicum lingua et Latini et Græci characteres ortum ducant ut hac ratione excitetur Christianismus ad primæ linguae mundi admirationem."

See *Mémoires de Nicéron*, Tom. 8, p. 331.

41. THE NEW TESTAMENT. P. Geneva, by Conrad Badius, 1557.
32mo.

"A Calvinianis Angliæ Genevæ, Marianis temporibus exulibus hæc versio adornata et edita fuit." There are some marginal notes.

A volume of excessive rarity, and not known to exist elsewhere except in the collection of Earl Spencer. Neither of the two copies are perfect. See Hartshorne's *Book Rarities*, p. 411.

42. DU BÉNÉFICE DE JÉSUS CHRIST CRUCIFIÉ envers les Chrestiens, traduit du vulgaire Italien en langage Française. Plus une traduction de la 8^{me} Homélie de St Jean Chrysostôme, de la Femme Cananéë, mise de Latin en Français. P. 1552.

See O. 51.

43. LA BIBLIOTECA APROSIANA, passatempo autunnale di Cornelio Aspasio Antivigliani trà vagabondi di Tabbia detto l' Aggirato, all illustrissimo e generosissimo Signore Geo. Niccolo Cavana. Patrio Genovese. P. in Bologna per li Manolesi, 1673.

12mo.

"Liber rarissimus et a nonnullis inter ἀνεκδοτῶν numeratus, ut testatur Wolfius, qui primam tantum partem Latine vertit, plura de eo legas apud Planium." *Ferrari*.

44. MERLINI COCAH MACARONICA. P. 1521.

32mo.

"This is the second edition, a very rare one; the first which was made without the author's knowledge was of 1517, Venet. 8vo. apud Alex. Paganini, which contains but 17 Macaronese, very much different from those that are in the following editions. The author of this book was Girolamo Folengo, (Hieronymus Folengus) a Benedictine monk, who died Dec. 9, 1544. By others he is called Theophile, but this diversity perhaps might be on account that monks change their christian name when they enter the order." *Ferrari*.

See the *Life of Théophile Folengo*, *Mémoires de Nicéron*, Tom. 8, p. 1.

45. CANDELAIO Commedia del Bruno. P. Parigi apud Guglielmo Giuliano, 1582.

12mo.

"One of the scarce books of Giordano Bruno." *Ferrari*.

He here gives himself the title of Academico di Nulla Academia, detto il Fastidito. See *Bayle*, who quotes *Du Verder* in *Supplem. Bibl. Gesneri*, p. 33.

46. HISTOIRE ET AMOURS PASTORELLES de Daphnis et de Chloë, écrite premièrement par Longus en Grec, et maintenant mise en François.
UN DÉBAT JUDICIEL de Folie et d'Amour, faite par Dame L. L. L.
POESIES par P. M. D. R. Poetevin. P. Paris, 1578.
12mo.

"An uncommon book; the first an old French translation of 'Longi Pastoralia;' the author of the second, marked here L. L. L. was Louise Labé Liopoise. She was a famous courtesan, more admired for her accomplishments by the learned of that age (16th cent.) than for her beauty. She was very commonly called La Bella Cordiera because she was married to a 'Marchand de Cables,' and it was on her account that the street where she lived was called, as it is to this day, La Rue de la Belle Cordière. See *Jasper Colonia, Histoire Littéraire de Lyon*, and the author of *Recherches Curieuses et Nouvelles d'Histoire et de Littérature*. Genève, 1731." *Ferrari*.

47. PARADOSSI, cioè Sententie fuori del Commun. parere novellamente venute in luce. P. Lione per Jacobbo de Millis, 1550.
48. VITA DI MARIA nel Ventre di Sant' Anna—Opra del. R. P. D. Luigi Novarini Chierico Regolare. P. Verona, 1641.

Luigi Novarini was born in 1594, at Verona, became a monk 1612, in the monastery of St Mary of Glarea at Verona. He was afterwards superior of that house, where he died in 1650, aged 56. He was a very voluminous author, and a man of great learning. *Nicéron* does not mention this among his works, but he mentions one with a similar subject; both extraordinarily extravagant ideas. The name of this latter is *Calamita de' Cuori*, cioè *Vita di Giesu nel ventre di Maria*. A catalogue of his works, 80 in number, was published at Verona, 1646.

"As for St Anne, mother of the Holy Virgin, and the most celebrated lady of this name among the Roman Catholics, she is nowhere spoken of in the scriptures nor in the writings of the three first centuries. St Epiphanius is the first who mentions her, and yet the following ages trumped up a long legend concerning St Anne." *Bayle*.

49. ABRAHAMI PATRIARCHÆ LIBER JEZIRAH PER POSTELLUM. P. Paris, 1552.

"Il signe l'épître qui est à la tête: Postellus, restitutus et jam sextum mensem verè vitæ agens; ce qui a donné lieu au conte de sa résurrection. Ce mot ressuscité lui ayant été reproché par Mathieu d'Antoine, il lui répondit: Otons ce mot; je devais dire enseigné et relevé du profond des ténèbres. C'est ainsi qu'il prenait plaisir d'en imposer par des expressions figurées." *Biog. Univ.* His propensity may perhaps be accounted for by his familiarity with the figurative and hyperbolic style of eastern languages.

See the *Mémoires de Nicéron*, Tom. 8. p. 328.

50. DESCRIPTION ET CHARTE DE LA TERRE SAINCTE, PAINTE ET DESCRITE
PAR GUIL. POSTELL, DEDIEE A CATHERINE DE MEDICI.

Printed at Paris 1553. "Cet ouvrage est ordinairement réuni à la *Vie de Jesus Christ* par Louis Miré."

"Petit volume assez rare de 108 pages seulement. Il faut prendre garde de la Carte de la Terre Sainte, qui manque ordinairement dans la plupart des exemplaires." *De Bure*, Vol. 6, p. 464. It is wanting here.

51. TRATTATO DEL BENEFICIO DI GIESU CRISTO CROCIFISSO VERSO I
CRISTIANI. P. Venet. 1543.

12mo.

The first edition of this book. It was afterwards translated into Spanish and French. Its author was Aonio Paleario, a native of Veroli in the Campagna di Roma, who in 1534 was professor at Siena. It gave very great offence. There is a description of its contents in *Riederer Nachrichten sur kirchen gelehrten*, Tom. 4, pp. 121, 235—241. Vergerio says of it, "Many are of opinion that there is scarcely any book of this age, or at least in the Italian language, so sweet, so pious, so simple, so well fitted to instruct the ignorant and weak, especially in the doctrine of justification. I will say more, Reg. Pole, the British cardinal, the intimate friend of Morone, was esteemed the author of it, at least it is known that he, with Flaminio Priuli and others, defended and circulated it." *M'Crie, Ref. in It.* p. 127.

The work is excessively rare. See M'Crie's note, p. 339. It is put among the *libri prohibiti*, by the Bishop of Milan, Arcimboldo. See O. 18. (4).

52. THE FUNERAL SERMON OF LADY MARGARET, BY JOHN FISHER,
BISHOP OF ROCHESTER.

8vo.

Mr Baker's reprint, and his own copy of that reprint, with his MS. notes, whence Dr Hymers reprinted his new edition, 1840. Given by F. W. Beadon, M.A., late scholar of the college, grandson of Dr R. Beadon, bishop of Bath and Wells, formerly fellow and tutor of the college.

S.

1. HOLY BIBLE, by Richard Taverner. P. black letter, 1539.
Folio.

Donum ornatissimi viri Ric. Rawlinson, LL.D.

It is deficient both at the beginning and end. The first 24 chapters of Genesis are wanting, and at the end all after the 11th chapter of Hebrews is missing. There is however a perfect copy of this edition in the open shelves of the Library. T. 5. 2.

2. TABULA ANGLIÆ.

MS. 4to. paper. "Ex dono Rob. Grove, A.M. hujus Coll. Soc. et
Academiæ Registrarii Principalis."

It is the same kind of work as the "*Liber Valorum*," and is dated 1638.
At the end there is an extract from Dugdale's *Monasticon*.

3. (1) L. A. SENECEÆ Ludus de Morte Claudii Cæsaris, cum Scholiis
Rhenani Selstadiensis.

SYNESII Cyrenensis Encomium Calvitii, interprete Johan. Phrea, cum
notis Rhenani.

ERASMI Roterodami Moriæ Encomium—cum prefatione ejusdem et
commentariis Gerhardi Listrii.

EPISTOLA Apologetica Erasmi Roterodami ad Martinum Dorpium
Theologum. P. Basil, 1519.

See Dibdin's *Introduction to a Knowledge*, &c. Vol. 2, p. 205, for (1).

GULIELMI LILII Antibossicon.

GULIELMI HORMANI Antibossicon ad Gul. Lilium.

ERISTOLA ALDRISII ad Hormanum.

APOLOGIA HORMANI ad protovatem bifarium. P. London, by Pynson,
1521.

ERASMI LIBELLUS de conscribendis Epistolis, with dedication to Bishop
Fisher.

LUCIANI OPUSCULUM *περι Διψαδων*, Henrico Bullocko interprete.

ORATIO ad Card. Wolseium, per H. Bullock. cum annotationibus mar-
ginalibus. P. Cantabrigiæ, per Joannem Siberch, 1521.

4to. "Ex dono T. Baker."

The following notes are in Mr Baker's hand-writing.

Henricus Bullock (vel Bovillus) admissus Soc. Coll. Reginal. Cant. (Præ-
sidente Jo. Fishero. Ep. Roff.) circa annum 1506. Erat ille Erasmi amicus
quo cum familiariter vixit in Coll. Regin. Vide *Erasmi Epist.*

Erasmus de conscribendis Epistolis and Henry Bullock's oration to Car-
dinal Wolsey, &c. are two of the first books that I ever saw printed at
Cambridge. (I or Mr Bagford who has seen more books than most men in
England.) One other book I have seen printed and no more. Dr Fuller's
Hist. of Camb. pp. 58, 59, seems to be of the same opinion, though he had
never seen Erasmus' book, as appears by mistakes there made. I never
could meet with another copy of either of these books in this university, but
I have since seen one at C. C. C. of Erasmus. William Lily and William
Horman's books are likewise very scarce. In the other book printed by
Siberch at Cambridge, in 1521, he styles himself "Jo. Siberch, primus utri-
usque linguæ in Angliâ impressor."

4. (1) JOHANNIS ROSSII *Histor. Reg. Angliæ*, edente T. Hearne.

(2) J. LELANDI *nænia in mortem Henr. Duddelegi*. P. Oxon. 1716,

8vo.

(1) John Ross of Warwick died in 1491. See *Leland*, p. 585. *Baleus*, p. 8, 53. *Pitæus*, p. 682. *Brianus Twynus* apud *Vossium. Hist. Lat.* p. 637.

(2) Wood, *Ath. Oxon.* Vol. 1, p. 85, mentions this as in manuscript in his time.

Mr Baker's Note. Sold for 3 guineas out of Mr Gyles's Catalogue, bookseller in London. Sold on large paper at an auction of Mr Bridge's books for £6. 8s. as Dr K. told me.

5. THE SECONDE TOME OF HOMELYES. P. black letter, 1563, Jugge and Cawood.

4to. "Ex dono T. Baker."

This edition is the same as that in Emmanuel College, given them by Archbishop Sancroft. There is a former edition the same year, Class 9. 4. 8. by Jugge and Cawood.

6. GALFRIDI MONUMETHENIS de gestis Britonum.

S. AUGUSTINI Sermo de oratione Dominica.

VEN. BEDÆ Presb. Historia Anglorum Ecclesiastica.

MS. folio, vellum. "Ex dono Edm. Waller, M.D. huj. Coll. Soc. Sen. 1739."

See ante.

7. A MS. LETTER on the subject of the Lord's Day—whether it be ever called Sabbath by the primitive Christians.

Folio, paper. "Olim T. Wagstaff," whence I conclude, "D. D. T. Baker."

8. A TREATISE which appears to have been written in Queen Elizabeth's time, containing several things that are curious and in diminution of the Scottish claim.

A COPY of the arraignment and indictment of my Lord Macguyre, taken by me, William Barnes, in the Court of King's Bench.

MS. folio. "Olim T. Wagstaff," D. D. Thos. Baker.

The date at the beginning of this latter is 1644, but all through the remainder of it the date is 1649. See *Clarendon's Hist. of the Rebellion*, (Oxford edit. 1826), Vol. 2, p. 582, Appendix D.

9. CONCIO in Diem Veneris Passionis Hebdomadæ, descripta e Kiovensi Cathedrali, Sacemino Pescherschio Coenobio—in Slavonic.

4to. paper, with engravings.

10. THOMAS SEGHETUS a gravi calumnia vindicatus. P. Magdeburg, 1622, with a MS. Latin Letter by T. Seghetus, addressed to King James I. dated Hamburgh, March 1622.

4to. paper.

11. **AN ADVERTISEMENT** touching the Controversies of the Church of England.
MS. Small 4to. paper.
12. **LIBER PRECUM PUBLICARUM** Ecclesiae Anglicanae—Latine Graeque redditus a Gulielmo Wittakero, Coll. S. Joh. Praefecto. P. London, 1669.
12mo. cum Praefatione ad Nowell, S. Pauli Decan.
Versionem hanc Liturgiae Anglicanae, Gr. Lat. rariorem esse et paucis fore innotuisse liquet e vita Whittakeri. Hunc igitur libellum, ne quis tanti viri non innotesceret factus, vel collegio olim suo non super esset, Bibliothecae Coll. Joh. habendum de J. Taylor, Socius.
13. **EXTRACTS** in Arabic, from the Koran.
MS. 12mo. paper. "D. D. W. Wotton, A.M. huj. Coll. Socius Meritissimus," 1686.
14. **A CHINESE ALMANAC.**
Thin Indian paper.
This Almanac was given to Mr John Dacres, merchant in the East Indies, by Pun Poin then king of Tyon. (sic).
15. **LETTERS OF MATTHEW PRIOR**, viz.
1. Prior to Earl of Dorset, Paris $\frac{27}{17}$ Decem. 1698.
2. the same—Hag. $\frac{28}{18}$ June 1699.
3. (no name—but probably the same) Tuesday, 7 in the morning.
4. ditto ditto ditto, Hagu. $\frac{14}{7}$ May, 1694.
4to.
"These letters of Mr Pryor were given me by the Rev. Mr Upton, prebendary of Rochester, to be deposited in St John's College Library, May 17, 1751."
John Taylor.
16. **DE POTESTATE ECCLESIASTICA** Praelectiones in Schola Theologica Cantabrigiensi habitae a Roberto Jenkin S. Theologiae pro Domina Margareta Professore;—Praemissa oratione inaugurali ab eodem habita, Maii 3, 1711.
MS. Folio, paper, in nine chapters.
"Coll. D. J. Evang. Cantabr. Feb. 1, 1754. Ex donatione Rev. Viri Thomae Jenkin, hujus Collegii olim socii. Sub his conditionibus ut nemini sane istius vel imprimendi vel interpretandi permittatur licentia, nisi concessu prius impetrato a praedicto Thoma Jenkin aut ab ejus Haereditibus, Haereditibusve eorum quicunque fuerint superstites. Quin et ipsorum cuicunque ad imprimendum meditati, aditus et usus ejusdem pateat."
17. **THE COMMON-PLACE BOOK OF — ALLSOP** (Darbiensis).
MS. 4to. paper.
Allsop, a gremial in the years 1685—1688.

18. A COMMON-PLACE BOOK OF THEOLOGY, formerly the property of Dr Berry.

MS. 4to. paper. "D. D. T. Baker."

At the end are copies of the University Orations, &c., beginning from the Installation of the Duke of Monmouth as Chancellor.

19. HOMILIÆ IN EVANGELIA.

MS. 12mo. vellum. "D. D. T. Baker, liber olim ornatissimi viri Zach. Grey."

20. A COMMON-PLACE BOOK OF THEOLOGY.

MS. 4to. paper.

This is very well written, and appears to contain some passages of interest in the present day. It has no name or date.

21. A MS. COLLECTION (formerly the property of Dr Lloyd, Bishop of Norwich, who left it with Mr Baker in trust for the College,) of Papers relating to the non-jurors.

Folio, paper. The following is a list of the contents:

- (1) Short Memoir of the Parliament held at Westminster, May 19, 1685.
("In the Bishop of Norwich's own hand-writing." T. B.)
- (2) Mr Dodwell's letter to the Bishop of Bath and Well. (No date.)
- (3) Mr Dodwell to (No date.)
- (4) Dr Sherlock to my Lord of Canterbury.
- (5) My Lord of Canterbury's Answer.
- (6) Dr Sherlock to Dr William Pope (? I am not quite sure about this last name.)
- (7) A Brief Resolution of that Grand case of Conscience concerning the allegiance due to a Prince ejected of force out of his Kingdom, by Dr Hammond.
- (8) The Recantation of Ralph Lowndes, Sept. 26, 1690.
- (9) An Epitaph of Passive Obedience.
- (10) A Quere to the Ministers of the Church of England, with its Solution.
- (11) Dodwell to Dr Sherlock.
- (12) The Death Bed Declaration of the Right Rev. John, late Lord Bishop of Chichester, Aug. 27, 1689.
- (13) An account of the proposals made by the Lord Archbishop of Canterbury with some other Bishops to his Majesty in a letter to N. B. Esq.
- (14) Dr Sherlock's Minute given in to Dr H. Dean of Worcester.
- (15) Notes of Law, touching the right to seize the temporalities of Bishops.
- (16) Of Deprivation by Statute.

- (17) A Resolution of some three Important Questions concerning Deprivation.
- (18) Of Parliaments.
- (19) A Case upon the Statute for abrogating the Oaths of Allegiance and Supremacy.
- (20) Dr Lowth to Dr Beveridge.
- (21) Mr Dodwell to Dr Tillotson, May 12, 1691.
- (22) H. Watkinson to Dr White, Bishop of Peterborough. York, Oct. 25, 1690.
- (23) The names of the suspended and deprived non-juring Clergy in the diocese of Norwich ("drawn up with a view to their relief." T. B.)
- (24) The attestation of George Treby, Notary Public.
- (25) The case of the deprived Clergie.
- (26) A Mandate from William, Lord Archbishop of Canterbury, Feb. 9, 1691, directed to the Bishop of Norwich.
- (27) A Copy of the legal record of the Consecration of the Bishop of Norwich, May 6, 1672.
- (28) An apology for the suffering Bishops.
22. (1) TOM TELL-TRUTH, or a free discourse touching the manners of the Times, directed to his Majesty by way of humble advertisement, anno 1621.
- (2) THE THREE KINGLY STATES of the New Testament.
- (3) A TRUE RELATION of the carriage of Mr H. Burton before and at his sufferings in the pillory, at Westminster, June 30, 1637.
- (4) THE SEVERAL SPEECHES of Mr Burton, Dr Bastwick, and Mr Prynne, on the Pillory, at Westminster, June 30, 1637.
- (5) VERSES in honor of the late virtuous and rarely paralleled virgin M^{rs}. Elizabeth Nevill.
- (6) A TRACT to prove that the observance of the Lord's Day is not commanded in Scripture, but is an Ordinance of the Church.
- (7) MR BURTON's petition to the House of Commons, when imprisoned in Guernsey.
- MS. 4to. paper. "D. D. Thos. Baker."
- (7) ("This is printed in Rushworth's Collection, Par. 3. Vol. 1. pp. 78, 79. As far as I have compared, they agree.") T. B.
23. POEMS, BY T. CAREW, and others.
- MS. 4to. paper.
- T. Carew, of the Carews in Gloucestershire, was Gentleman of the Privy Chamber to King Charles I. Sir John Suckling writes thus of him:
- Tom Carew was next but he had a fault
That would not well stand with a Laureat,
His muse was hide-bound and the issue of's brains
Was seldom brought forth but with trouble and pains.
- Wood, *Ath. Oxon.* Vol. 1, p. 630.

24. A BOOK very similar in its appearance, subject, and hand-writing, to I. 37.

MS. 12mo. paper. Mutil. ad init. et ad finem.

25. RENDITUS ad Eleemosinariam, | (torn off).
Londin. Spectantes.

MS. 8vo. vellum.

It seems to be a collection of deeds, &c. relating to the charity trusts in the City of London.

26. A VOLUME of Miscellaneous Subjects, as in the list subjoined.
Folio, paper. "D. D. Thos. Baker."

- (1) A MS. on some Theological Subject, given to Mr Baker, by Francis Peck, 1731, folio.
- (2) The Life of Mr Matthew Robinson, M.A. Vicar of Burniston, in the North Riding of Yorkshire and diocese of Chester, and sometime Fellow of St John's College, Cambridge, written in his own hand, except the last four pages, folio.
- (3) A Journall or Diary of the most material Passages of the Parliament of Westminster, Jan. 20, 1628 to May 10, 1628, in the fourth year of the reign of King Charles, together with his Majesty's Proclamation, Speech and Declaration of the causes which moved him to dissolve the same, folio.
- (4) A printed copy of the Proclamation of March 27, in the 5th year of King Charles I.
- (5) A printed Copy of the Proclamation of March 27, for apprehending Walter Long and William Strode.
- (6) Reasons and Protestations entered on the Journal of the House of Lords, March 23, 1688, April 5, 1689, April 20, 1689, May 25, 1689. P. 4to.
- (7) Prince George's and Lord Churchill's Letters to the King. P. 4to.
- (8) Princess Anne's (of Denmark) Letter to the Queen. P. folio.
- (9) Resolution of the States General, Oct. 28, 1688. P. folio.
- (10) The declaration of Nottingham, Nov. 22, 1688. P. folio.
- (11) An original warrant of apprehension for Francis Stisson, of Whitwell, in the county of Derby, Jan. 22, 1599.
- (12) His Majesty's Declaration, 1628. P. 4to.
- (13) Articles of Religion agreed upon at Dublin, 1615, with MS. notes by Mr Baker. P. small 4to.

27. MICHAEL DALTON'S COMMON-PLACE BOOK OF LAW.

..... BREVIAE OF THE CONTROVERSIES BETWEEN
THE PAPISTS AND US.

MS. Folio, paper. D. D. Thos. Baker.

"Both by Mich. Dalton, author of the 'Justice of the Peace,' in his own hand. Domum amicissimi viri J. Perkins, S.T.B. nuper Coll. Joh. Soc. modo Rectoris et Vicarii de Fulborn ubi Domicilium ac Patrimonium Mich. Dalton. arm. ejusque Hæredum. See my MSS. Collect. Vol. 34, p. 354." Mr Baker's note.

There is also a letter from Mr Perkins, dated June 21, 1738, giving the book to Mr Baker.

28. READINGS OF GILBERT, SPILMAN, BROMELY, AND OTHER LEARNED LAWYERS.

OBSERVACONS SUR LITTLETON, BY WM. FLEETWODE.

MS. 4to. paper. D. D. T. Baker.

29. AN INTERESTING COLLECTION in different hands, of which the following is a Catalogue :

- (1) Articles of high Treason against my Lord of Strafford, before the Lords, by his Majesty's Attorney General, Jan. 3, 1641.
- (2) Sir Francis Seymour's Speech in the House of Commons, April, 1640.
- (3) Mr Sergeant Glanvil's Speech to the King on being presented as Speaker by the House of Commons, April 15, 1640, with the other proceedings of the day.
- (4) The Duke of Buckingham's Speech to his Majesty at the Council Table on Friday.
- (5) A collection of Legal Instruments and Remarks on divers points of Law.
- (6) The manner of holding Courts Baron.
- (7) The Law Lectures of John Calthrop, of Lincoln's Inn.
- (8) On the Office and Duties of a Coroner.
- (9) A Treatise of the Duties and Office of a Justice of the Peace.
- (10) A few pages of Miscellaneous Law Subjects.
- (11) Transcripta quædam e Libro Statutorum Acad. Oxon. talia præcipue quæ ad historiam aliquo modo pertinent—e MSS. Trin. Coll. Cant. S. 4. 8. In Mr Baker's hand.
- (12) A Transcript of the Proeme to Caxton's edition of Tully, De Senectute ; also in Mr Baker's writing.
- (13) Catalogus veterum Librorum in Bibliotheca Cantabrigiensi contentorum. Also by Mr Baker. It is a list of books printed before 1500, arranged chronologically.
- (14) A Commission from King James to certain persons therein named. There is no date, but Mr Baker refers to Bymer. Acta Publica, Tom. 17.
- (15) Tracts on Law Subjects.
- (16) Certain Considerations on the Duties both of Prince and people. No name. This is in 4to. The preceding are all folio.

- (17) Three Injunctions of the Archbishop of Canterbury to the Clergy.
There are dates assigned to the first and last, viz. Aug. 12, 1622, and Sept. 4, 1622. This is also in 4to.; the remaining number is in folio.
- (18) *Commissio Registratus sive Officii Registrarii de Burgo S. Petri*, by Richard, Bishop of Peterborough, April 9, 1588.
MS. Folio, paper. D. D. Thos. Baker.
30. *LEGENDA*, in old French.
THE DIRGE AND PLACEBO, with other funeral rites, in English.
SEVERAL Pages of old English verse, of a religious character.
MS. Folio, vellum. D. D. T. Baker.
"Librum hunc mihi Testamento suo legavit Thos. Leech, S.T.B. hujus Coll. Socius, reliquis Collegis suis, doctrina par, pietate omnibus superior. Quantus et qualis vir!" Baker's note.
31. AN OLD COMMON-PLACE BOOK.
MS. Small 4to. paper.
32. A COLLECTION OF POETRY, by various Authors.
MS. Small 4to. paper.
33. AN INDEX of different explanations of words and phrases.
MS. Small 4to. paper.
There is fastened into it a little printed Tract, Lond. 1632, for finding the Epistles and Gospels, &c.
34. A BOOK of Themes, Verses, Latin Letters and Speeches, by Alexander Bolde, electus Soc. Aul. Pembroch. 1620.
MS. Small 4to. paper.
35. AN OLD COMMON-PLACE BOOK, chiefly of Theology.
MS. 8vo. paper and vellum.
36. *CASTRUM ANIMÆ*, or *Castrum conscientiæ*, ad illustrissimum atque doctissimum Edouardum Rutlandiæ comitem, A.D. 1586.
MS. Small 12mo. vellum and paper.
37. A MISCELLANEOUS COLLECTION, as follows:
- (1) Proceedings in Parliament, anno 1628.
 - (2) The Certificate of his Majesty's Commissioners in the present case of St John's College, in Cambridge.

This is the matter of Dr Lane and Mr Houldsworth, concerning which the following extract from Baker's MS. Hist. of the College, will give all the requisite particulars.

"Dr Gwyn being gone, the Fellows were upon an equal foot in the choice of a new Master. Dr Lane was then President of the College, a man of no mean abilities, and favoured by the Seniors, but his party not being strong enough among the Fellows, a way was thought of to strengthen his interest by dispatching Dr Ambrose to Court, upon pretence of giving notice of the Master's death, but in reality to procure his Majesty's letters.

Dr Ambrose was the fittest person that could be thought of to this purpose, being a man of some character, and yet not actually one of the number of Seniors, though he was favoured by them, as appeared by a pretty noted instance, when being about to commence B.D. an. 1627, he laid down as Caution, a College Pot, &c. which could not have been done without the consent of the Master and Seniors. Forty pounds was allowed him for his journey, and his negotiation was successful, for he procured his Majesty's letters, dated from Berwick, Ju. 11, 1633—in pursuance whereof the Seniors, with some of their friends, chose Dr Lane their Master.

Mr Holdsworth, a man of much greater worth, and sometime Fellow of the same Society, was put up by the younger set of men, and was undoubtedly chosen by a clear majority, but being then suspected as puritanically inclined, (though he approved himself otherwise in the time of Tryal), he met with less favor in the University. Both parties presented their Master Elect to the Vice-Chancellor, Dr Laney, in order to admission, but the case being doubtful, or he unwilling to do anything that should look like opposing the Court, which he must have done by allowing the better plea, he refused to meddle or to admit either of them: upon which refusal both parties returned to the College, gave the oath and a sort of admission to their pretended Heads, and so the House enjoyed two Masters.

Irregular things passed on both sides: in the lapse of time, and that the Seniors wanted numbers to make an election, vacancies were made in order thereunto, and both Mr Skelton's and Mr Wright's fellowships were declared void, either upon reasons that were insufficient, or upon such as were not thought of till the present juncture, and though this sentence ought to have been submitted to (having been passed by the President and Seniors) till redress could have been had, yet both Mr Wright and Mr Skelton seem to have voted, and what was more irregular, Mr Wright admitted Mr Holdsworth Master, being Senior (as I suppose) of that party.

Thus matters continued for some time, till his Majesty was pleased to vouchsafe a hearing, when such heinous crimes and aspersions were cast upon Dr Lane, as he thought it necessary to grant a commission to the Heads of Houses to enquire into the truth of them. Enquiry was made upon that commission; but neither then did truth clearly appear, oaths being returned almost directly against oaths, as well in defence of, as against Dr Lane. So the matter continued yet perplexed, and the Commissioners divided. His Majesty took the matter back again into his own hands, and partly upon colour of a devolution, as well as upon the right he had from both parties having submitted themselves to his determination, to prevent divisions, and least either of the parties should be exasperated if the other were preferred, he pitched upon a third man and sent his letters mandatory for Dr Beale, who after a long struggle of eight or nine months betwixt the contending parties, was admitted Master Feb. 20, 1633, by the greater part of the Fellows."

Dr Lane after this soon died, it is said of vexation and annoyance. Mr Holdsworth was afterwards Master of Emmanuel College, April 26, 1637; lived to be preferred by the King, and to suffer for him, and has left to posterity the reputation of his sufferings as well as of his learning.

- (3) Dr Beale's Protestation, Dec. 12, 1633.
- (4) Dr Martyn's Protestation, Dec. 12, 1633.
- (5) The Heads' answer to Dr Martyn's Protest, Dec. 14,

- (6) A speech reported to be made to his Majesty by the Duke of Leonoxe (sic.) concerning war with Scotland.
- (7) A Petition to the King by John "the unfortunate bysshope of Lincolne".
- (8) The Petition of the inhabitants of Wellyn (Qu. Welwyn) in the county of Hertford, to the Archbishop of Canterbury, with his Grace's answer.
- (9) His Majesty's Speech, 13 April, 1640.
- (10) A Petition from Scotland.
- (11) A Petition from the Grand Jury of the county of Berks, July, 1640.
- (12) A Petition from the Grand Jury of the county of York, July 28, 1640.
- (13) A Petition to the King, signed, Bedford, Warwick, Hertford, Essex, Bullingbroke, Mandeville, Mulgrave, Saye and Seale, Brooke, Howard.
- (14) The King's Speech at York, Sept. 24, 1640.
- (15) The particulars of the treaty with the Scots at Rippon, Oct. 1640.
- (16) The King's Speech in Parliament, Nov. 30, 1640.
- (17) Sir Benj. Rudyer's Speech, Nov. 9, 1640.
- (18) Sir John Culpepper's Speech, ditto.
- (19) Mr Grimston's ditto, ditto.
- (20) Sir Edward Dearing's ditto, ditto.
- (21) Mr Bagshawe's ditto, ditto.
- (22) Lord Geo. Digby's ditto, ditto.
- (23) Sir John Wraye's ditto, ditto.
- (24) Sir Edw. Dearing's ditto, Nov. 25, 1640.
- (25) Mr Prynne's ditto.
- (26) Message to the House of Lords, Nov. 11.
- (27) Articles against the Earl of Strafforde.
- (28) Lord Falkland's Speech, Dec. 7.
- (29) Sir Edw. Dearing's Speech.
MS. 4to. paper.

- 38. TRANSLATIONS of different passages from Terence, Sallust and Ovid.
MS. Small 12mo. paper. "Olim T. B."

- 39. A COLLECTION of legal Instruments, Conveyances, &c.
MS. Folio, paper. "Olim T. B."

Most of them seem to relate to the county of Cambridge. The book may have come from Fulborn as a relic of Michael Dalton, but it is not in his writing.

- 40. A MANOR-ROLL, containing as follows:
Liberi Tenentes in Monewden, Soham, Framgden, et Cretingham.

Tenentes per Copiam Rotulorum Curie in Monewden et Framgden.
 Tenentes ad Voluntatem et per Copiam Rotulorum Curie in Monewden
 et Cretingham.

Tenentes per Copiam Rotulorum Curie in Brandston.

Tenentes per Copiam Rotulorum Curie in Manerio de Cretingham.

The Rental of the Manor of Monewden.

MS. 4to. paper.

"The Book of Lord George }
 "Lord of the Manor of Mon } torn off.

Monewden, a parish in the hundred of Loes, in the county of Suffolk,
 5 miles from Wickham Market.

Soham. I suppose this must be either Earl Soham or Monk Soham, near
 Framlingham, in Suffolk.

Framgden, perhaps the same as Framlingham. I do not find this name in
 the Topographical Dictionary.

Cretingham, a parish in the hundred of Loes, about 4 miles from Fram-
 lingham.

Brandston, or Brandeston, in the same hundred, and about the same
 distance from Framlingham.

41. BISHOP WESTFIELD'S Notes taken from Sermons preached at Cam-
 bridge.

MS. 4to. paper. "Olim T. B."

Westfield, of Jesus College, afterwards Bishop of Bristol. The notes were
 taken when he was a young man.

42. A BOOK OF PRIVATE DEVOTIONS.

MS. 32mo. paper. "Olim T. B." Well written.

There is no indication of an author's name. At the beginning is written,
 "I pray you remember the sender of this Booke, whoe never will be unkind-
 ful of y^r Ladiship."

43. TACHYGRAPHY, the art of shorte writing.

MS. Small 12mo. paper. "Olim T. B."

44. A COMMON-PLACE BOOK.

MS. 12mo. paper. "Olim T. B."

It contains some curious things; amongst others,

(1) Oratio habita coram Rege Woodstochiæ, Aug. 30, 1635, a Gul.
 Strode, publ. Acad. Oratore.

(2) Oratio ad serenissimum Regem Carolum habita in Biblioth. Bod-
 leiana a Gul. Herbert, nobilissimi Comitissæ Pembrock. filio. Aug.
 30, 1635.

45. THE COMMON-PLACE BOOK, (supposed by Mr Baker) OF DR H. SMITH,
 MASTER OF MAGDALENE COLLEGE, and thrice Vice-Chancellor.

MS. 12mo. paper. "Olim T. B." The contents as follows:

- (1) A Latin Comedy, 'probably compiled and acted in St John's College,' says Mr Baker.
 - (2) A Collection of Epitaphs, in Mr Baker's writing.
 - (3) An Account of the age of Henry Jenkins, in a Letter from Mrs Anne Savile to Sir Richard Graham, 1661-2, copied by Mr Baker. "It is published in the Philosophical Transactions, but in a mutilated state. It is here given entire." Mr Baker's note.
 - (4) Lord Russel's Letter to the King after his sentence, July 19, 1683.
 - (5) De Fundatione Collegii Reginalis. Both these last in Mr Baker's hand.
 - (6) An Account of the Manors of Cambridgeshire, 1^o Henr. IV., from an old MS. in the possession of Mr Francis Peek, in Mr Baker's hand.
 - (7) A Collection of Letters and Documents relating to the University, by Dr H. Smith, or his amanuensis. They extend from 1620 to 1650, *quam proxime*.
46. (1) PARSON'S LEYCESTER'S COMMONWEALTH.
- (2) A SERMON, supposed to be by Wickliff or Wm. Thorpe, anno 1388.
- (3) VOX POPULI, or News from Spain. Impr. 1620.
- MS. 4to. paper. "Olim T. B."
- These are the principal contents of the volume, but there are other smaller things, receipts, epitaphs, &c. interspersed.
- (1) See L. 11.
 - (2) Of William Thorpe. See Collier's Eccl. Hist. under Archbishop Arundel.
 - (3) See S. 56.
47. THE CASTLE OF CHRISTIANITIE, detecting the long erring estate as well of the Romain Church as of the Bishop of Rome, together with the defence of the Catholique Faith.
- P. 12mo. Impr. at London by Henry Denham, 1568. "Olim T. B."
- On the reverse, the Queen's arms, with the motto 'Est piger ad poenas Princeps ad præmia velox,' and yet, says Mr Baker, the author (Lewis Evans) was not preferred. This volume is bound in velvet, with the Royal Cypher worked in with silver thread. It was probably the presentation copy. *Ant. Wood, Ath. Oxon.* Vol. 1, p. 178.
48. LIBER ACTORUM ET RERUM MEMORABILIVM AULE TRIN. CANTABR.
- MS. 4to. paper. "Olim T. B."

49. A COLLECTION of Papers and Documents relative to the Diocese of Ely.
MS. 4to. paper. "Olim T. B."
It contains some MS. notes by Mr Baker.
50. A SERMON or Tract, without any title.
MS. 4to. paper. "Olim T. B."
There is at the end the date, London, March 14, 1679.
51. A FRAGMENT of some Medical Work.
MS. 4to. paper.
52. A CHINESE ALMANACK.
8vo. India paper.
53. TRACTATUS DE VITIIS ET VIRTUTIBUS.
MS. 12mo. vellum. "Olim T. B."
54. FRAGMENTS of old English verse.
MS. Small 4to. paper. "Olim T. B." Nearly obliterated by damp.
55. *Αὐτοσχεδιασματα* de studio Theologiæ, 1674. Auctore Gul. Barlow.
MS. Folio, paper. "D. D. T. Baker."
"This was taken from Bishop Barlow's own copy. What additions or alterations have been made since is more than I know. Mr Offley can give the best account; but it has been since printed. This MS. may be of some use in correcting mistakes in both copies." Baker's note.
56. VOX POPULI, or News from Spaine, by — Scott, Gent., translated according to the Spanish coppie, which may serve to warne both England and the United Provinces how farr to trust to Spanish pretences. Impr. 1620.
MS. 12mo. paper.
57. DE CONCILIIS.
DE CONCILIORUM AUCTORITATE.
DE ECCLESIA MILITANTE.
DE NOTIS ECCLESIAE.
DE ROMANO PONTIFICE.
MS. 32mo. paper. No name is given.
58. A POLITICAL TRACT.
A MEMORABLE SPEECH in the House of Commons.
A PETITION to the King.
GRIEVANCES presented to the King's most excellent Majesty by the Commons, July 7, 1610.
MS. 4to. paper. All in the same writing.
There is no date to the first three, but the last tells us their character pretty well.

59. VALETUDINARIUM, (a Latin Comedy), auctore M^{ro} Johnson, Coll. Regin. Soc.
MS. Folio, paper. "Olim T. B."
60. OF THE RIGHT USAGE OF THE FATHERS.
MS. Folio, paper. Mutil. ad init. et ad finem.
It is a fragment of a translation into English of M. Dailé's book, probably the one afterwards published by T. S. (Smith) of Christ's College, Cambridge.
61. NOTES ON THE GOSPELS.
Some loose papers without order, or name of author.
62. TRANSLATION of some Latin Play (I conjecture).
MS. Folio, paper. The beginning is wanting.
63. "THE OFFICE OF THE JUSTICE OF THE PEACE, abridged by the author himself, Mich. Dalton." Mr Baker's title.
MS. 4to. paper. "Donum amicissimi viri J. Perkins."
In Mich. Dalton's own writing. See G. 36.

T.

1—7. MEMOIRES ET ACTES touchant ceux de la Religion prétendue Réformée en France.

MS. folio, paper.

This volume and all the following were given to the College by William Grove, B.D. formerly Fellow of the College, in 1762.

The present volumes are a collection of all kinds of papers relating to the French Protestants, both in the way of laws against them, &c. and their own internal arrangements.

8. RATIONAL DU DIVIN OFFICE.

MS. folio, vellum, beautifully written, with illuminated Titles, &c.

The full title has, Translaté en Français par Maistre Jeham Golem de l'ordre de Nôtre Dame de Carme, docteur en Théologie, par le commandement du roy Charles le quint qui regnait l'an m trois cens lxxix.

E Libris Bibliothecæ D. D. Caroli de Pradel. Ep̄i Montpe.

9—11. LES ŒUVRES DIVERS DE M. PIERRE DE MARCA, Archevêque de Paris.

MS. 3 vols. folio.

All on Ecclesiastical subjects. There is at the beginning a list of the contents of each volume.

I suppose this is the same work as that published at Paris by Faget, a relation of the Archbishop, after his decease. *Pierre de Marca* was born Jan. 24, 1594, at Gant, in the Béarnois. He was president of the parliament of Pau in 1621. In 1647, being a widower, he was made bishop of Couserans, afterwards of Toulouse, in 1652. In 1661 Louis XIV. made him a minister of state, and named him to the archbishopric of Paris, void by the cession of Cardinal de Retz: this dignity, however, he never lived to enjoy, as he died the very day that the bull arrived from Rome, June 29, 1662. He was a very learned man, but his sincerity is much doubted by *Bossuet*, *Baluze*, and the *Abbé de Longuerue*. His principal work is a defence of the liberties of the Gallican Church, entitled '*De Concordia Sacerdotii et Imperii*,' which has been printed several times. *Tabarand* in the *Biogr. Univ.*

- 12, 13. RECUEIL D' EPIÎRES de plusieurs Papes qui ont tenu le saint Siège à Avignon, Anagni et Rome, avec des Remarques sur les dites EpiÎtres faictes par M^{re}. L. D. L' Abbé Commendat^{re} de L' Ab-baye du I.

MS. 2 vols. folio, paper.

The collector of these letters says that they are of great use for illustrating the history of the transactions in which the Popes interfered. There are five parts: 1. Letters of Innocent VI. 2. Letters of Urban V. 3. Letters of Gregory XI. from Avignon. 4. Letters of the same from Rome and Anagni. 5. Subsequent letters.

14. L' INSTRUCTION DE LA VIE MORTELLE.

MS. folio, vellum, in old French verse. 'E Libris D. D. Car. de Pradel,' (ut ante).

On the cover is stamped the name and arms of Jo. de Plantavit de la Pause Episcopus Lodovensia, Montis bruni Comes.

- 15, 16, 17, 18. CONCILIUM PARISIENSE, 1415.

MS. 4 vols. folio, paper. 'E Libris D. D. Car. de Pradel,' (ut ante).

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A
DESCRIPTION
OF THE
SEXTRY BARN AT ELY,
LATELY DEMOLISHED.

BY
ROBERT WILLIS, M.A., &c.
JACKSONIAN PROFESSOR IN THE UNIVERSITY OF CAMBRIDGE.

WITH FOUR PLATES.

CAMBRIDGE:
PRINTED AT THE UNIVERSITY PRESS.
PUBLISHED BY J. & J. J. DEIGHTON, AND T. STEVENSON;
AND BY
JOHN W. PARKER, LONDON.
M.DCCC.XLIII.

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AND HISTORICAL SOCIETY.
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A DESCRIPTION

OF THE

SEXTRY BARN AT ELY.

THE Tithe-Barn at Ely, which it is my present purpose to describe, occupied the south side of a large farm-yard, which joins the western side of St Mary's church-yard. This farm-yard is of an irregular figure, and there were other ancient buildings on the east and north sides, especially a gateway next to the road, which still remains. These buildings had been, however, so changed and mutilated in the course of time, as to leave little worth recording, except the barn itself. This was commonly known by the name of the Sextry Barn (or Sacrist's Barn), because in the old time, the office of collecting the Tithes, for the reception of which this building was erected, belonged to the Sacrist of the monastery.

The structure had, however, from its great age, its originally rude construction, and the patchwork of its repairs, arrived at a state which made it so exceedingly difficult and expensive to keep it together, that the Dean and Chapter were compelled to order its demolition, which took place in October last. As I happened to be on the spot, I took the opportunity to make the sketches and measurements which form the subject of the following pages.

The sketches consist of a plan (fig. 11), a transverse section (fig. 4), a sufficient portion of the longitudinal section (fig. 10), an elevation of the eastern gable (fig. 1), and some details on a larger scale.

The building was somewhat irregular in its plan; for the eastern gable was placed at an angle of 97° to the south wall, to accommodate the figure of the field in which it stood: the mean length of the interior was 219 feet 6 inches, and the breadth between the walls, 39 feet 5 inches.

The side walls were 12 feet 8 inches high, and about 4 feet thick; the roof was supported by a double range of oak piers or posts, ten on each side, which divided the apartment into a central aisle and side-aisles, after the fashion of a church. Each of these posts was placed upon a block of stone, 2 feet square, and 1 foot 8 inches high, chamfered on the upper edges, and founded upon two courses of irregular masonry,

which raised it about 18 inches above the clay floor of the barn, (figs. 4 and 10).

The carpentry of the roof is shewn in detail in the drawings; it consisted of a series of transverse principal frames carried by the side walls and by the posts; one of which is represented in fig. 4.¹ These were connected by the longitudinal framing of fig. 10.

A frame, similar in every respect to the other transverse frames, was placed close to each gable, but only that the vertical posts were supported on corbels built into these gable walls. The arrangement of all these frames is shewn in the plan, by the double lines that connect the posts with each other, and with the walls. The angle of the roof at the apex was 72°. The upper portion of the roof, from the ridge to the purlin which rests on the principal posts, was thatched with reeds, and the lower portion, down to the gutters, was covered with tiles. It appeared probable, from the state and contrivance of the carpentry, that the whole building had originally parapets and gutters; but at the period of its destruction, eaves had been substituted in the greatest portion of the roof. The drawing of this part of the construction in fig. 4, was taken from a part of the building that appeared to be in its original state.

On the north wall were two segmental pointed arches (A, B, fig. 11), one of which is shewn in elevation in fig. 10. The western arch (B) (fig. 11) opened immediately into the farm-yard, but the eastern (A) had a porch attached to it, and this porch had also a segmental pointed archway (C) for the admission of the waggons, as well as a pointed doorway (D) on its eastern wall, and pointed recesses or closets formed in the thickness of its western walls (at E, F). But so much of these details, as well as the upper floor of this porch, had been disfigured by alterations, that it was not easy to make out their original state with sufficient distinctness, for the purpose of exact description.

The side-walls of the principal building were of great thickness (3 feet 11 inches), and had two windows in each compartment, which windows were externally narrow open slits, 3½ inches wide, but on the inside were expanded into well-proportioned windows, with segmental pointed heads, and were 4 feet 7½ inches in width, 7 feet 8 inches high, as shewn in the longitudinal section (fig. 10).

The carpentry was of the rudest description. The material of all the older portions was oak, but the upper story of the framing, namely, that above the level of the line A B (fig. 4), had been much renewed, and perhaps its form altered. Also most of the rafters of the roof had been

¹ In this figure the scantlings of the principal timbers are marked. The measurements transverse to the paper are included in brackets.

changed; nevertheless, many of the old rafters were left in the lower portion, and were easily distinguished from the rest by their scantling. No iron-work of any kind was employed in the original framing: the ends of beams were united to the pieces against which they abutted, by mortice and tenon, and secured by pins from $\frac{1}{4}$ inch to an inch in diameter, as usual in this class of constructions. Whenever two beams crossed each other, they were half-notched together, greatly diminishing the strength of both. The long rafter C D, is curiously employed in this framing, and by crossing and notching into the entire system of timbers, serves to bind together and stiffen the whole frame, in the absence of iron ties, in a very effectual manner.

The masonry of the building, like its carpentry, was of the plainest character. The only mouldings were upon the front faces of the corbels, some of the more perfect of which are shewn in figs. 5, 6, 7, 8, and 9. The segmental arches (a section of one of which is given in fig. 3) had hollow chamfers on the edges, but the rest of the work was simply chamfered where necessary. The eastern gable, (fig. 1), which faced the church-yard, had a certain character of decoration given to it by the double window, and it was crowned by an ornamental but weather-worn capital, that plainly once supported a figure of some kind. The coping, flat at top, and chamfered on its lower edge, was in its original state, because it sprung from the block out of which the aforesaid capital was carved. This coping however finished about half-way down the wall, in the manner shewn in the elevation, extending in fact only along that portion of the gable which received the thatch. The exact original finish of the lower edges of this gable being lost, I thought it best to represent them as I found them, namely, without coping, and covered by a continuation of the tiles with which, as I have already stated, the lower part was furnished.

The upright edges of the gable-wall were ornamented with a 4-inch chamfer, headed with a short truncated bead, in the usual manner, shewing them to be in their original state; but the finish of the parapet above them had been disturbed. The western gable was nearly similar to this, but not so ornamental. The upper story in lieu of the double window, had slits only, and the whole had suffered greater dilapidation and change. Also great part of the southern wall of the barn had been entirely rebuilt, and was in a very unsettled condition, rudely buttressed. The two openings in this wall, marked in the plan G, H, and opposite to the segmental arches, were not original.

The character of the masonry, plain as it is, is yet sufficient to place the building in the Early English period, that is, about the middle of

the thirteenth century. No record however of its erection has been preserved.

These details are perhaps more interesting to the architect than to the antiquary; but there is yet one point from which I conceive the building in question to derive a more general interest.

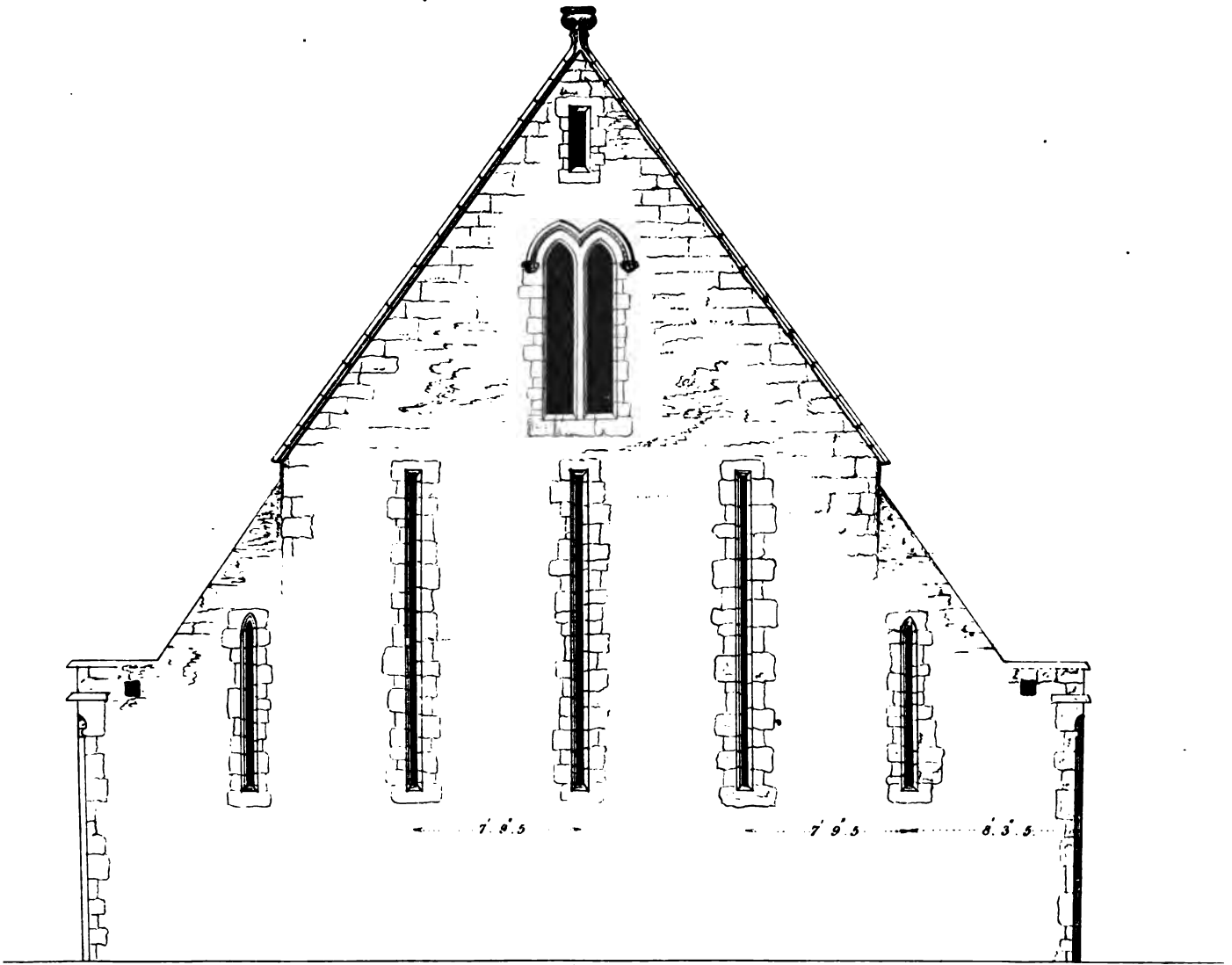
The anonymous writers of the Camden Society have insisted very strongly upon the symbolical nature of the arrangement of a church into nave and side aisles, as involving the sacred number three, and have not only endeavoured to persuade their readers that this was an original motive for this division, but that it ought to be adhered to still for the same reason. I believe the original motive to have been purely derived from reasons of construction, and indeed the history of architecture shews it to have been so; still, knowing as we do the superstitious habits of our forefathers, it might have been supposed that this triple arrangement, once adopted by the architect, was sanctified by its employment in sacred buildings. But as it can be shewn from many examples, that, even in the middle ages, the same triple arrangement of aisles was employed for large halls and other secular buildings, whenever the span was too great to allow of the absence of pillars; and also that in sacred buildings, whenever the desired span was too great to admit of three aisles alone, they never hesitated to employ four or five; we must abandon the notion that the sacred or mystical meaning was allowed to influence this arrangement.

Many examples might be adduced to prove this, but I shall content myself at present with having pointed out for one the Sextry Barn at Ely; and shall conclude by indicating its violation of another symbolical maxim of the Ecclesiologists, which it is perhaps less necessary to dwell upon, because they seem to have been at length reluctantly compelled to give it up. This barn had a triple group of windows at the east end, and also at the west. These externally were mere slits, and in the elevation (fig. 1) it seems as if there were five, but the lateral short ones belong to the side aisles. Internally the three central ones of the nave expanded into broad well proportioned windows, so that the triplet; so symbolically sacred, according to the Ecclesiologists, that it ought never to be employed even at the west end of a church, was here to be found at both ends of a mediæval barn.

ROBERT WILLIS.

MAY 1, 1843.

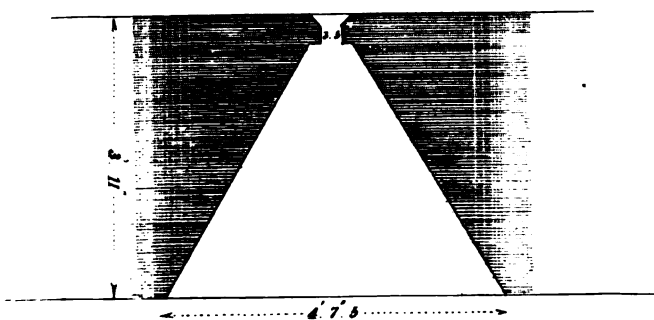
Fig 1.



Scale $\frac{1}{8}$ in. to a foot.

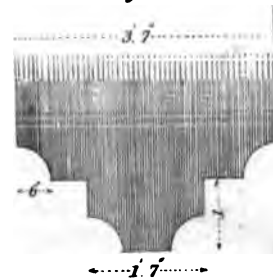
Elevation of the Eastern Gable of City Barn.

Fig 2.



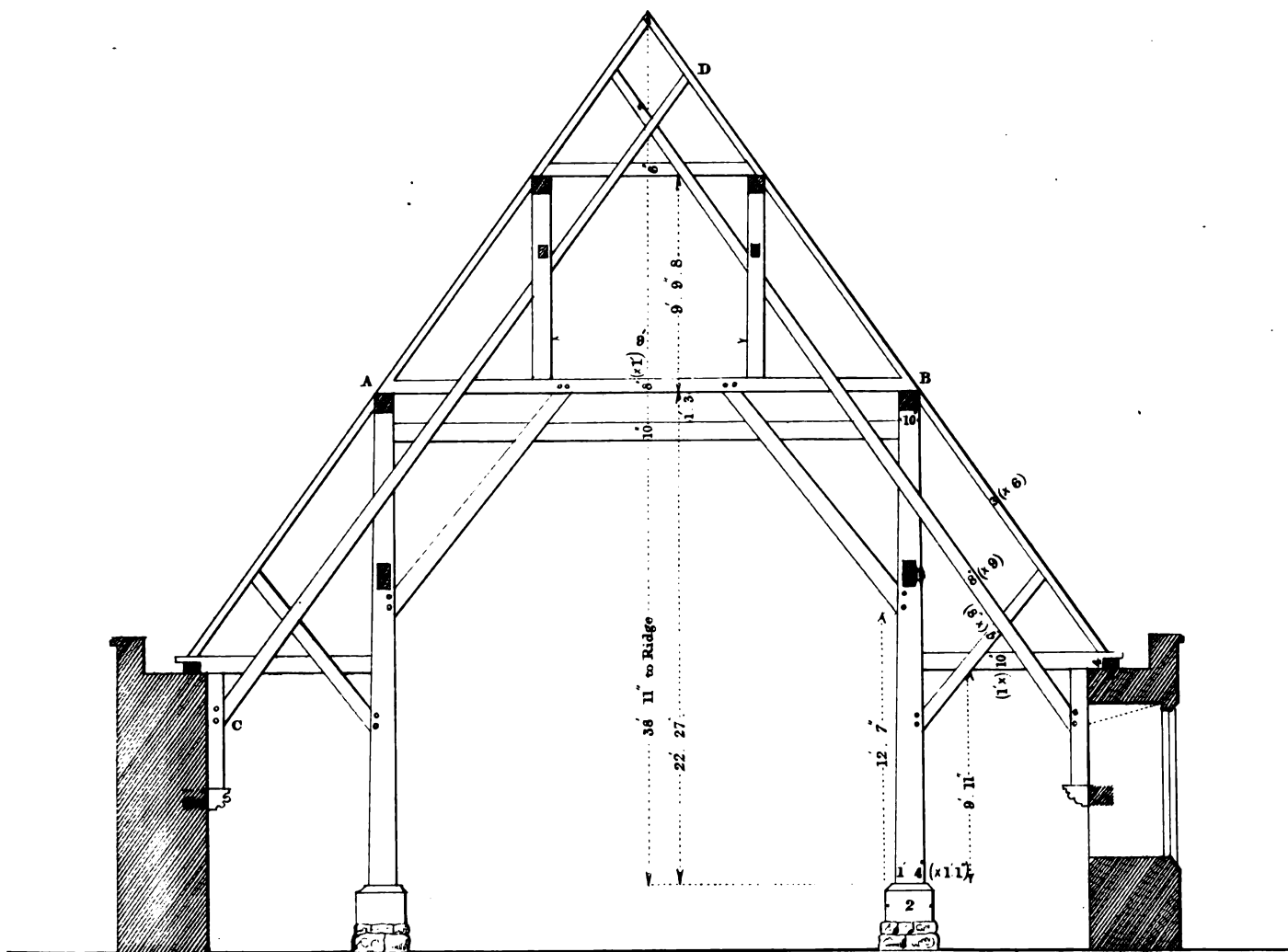
PLAN OF WINDOWS.

Fig 3.



SECTION OF ARCH (A Fig 10)

Fig 4.



Scale of $\frac{1}{4}$ " to a foot.

Transverse Section of Gable Barn.

Fig 5.

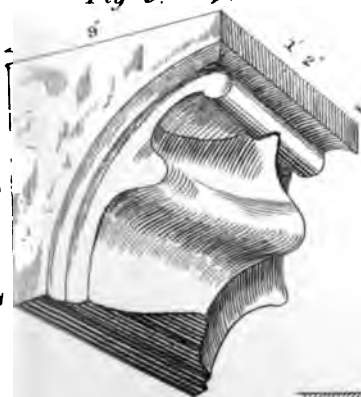


Fig 6.

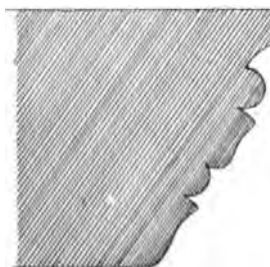


Fig 7.

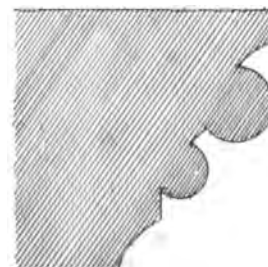
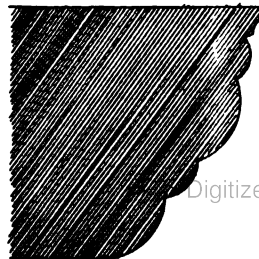


Fig 8.

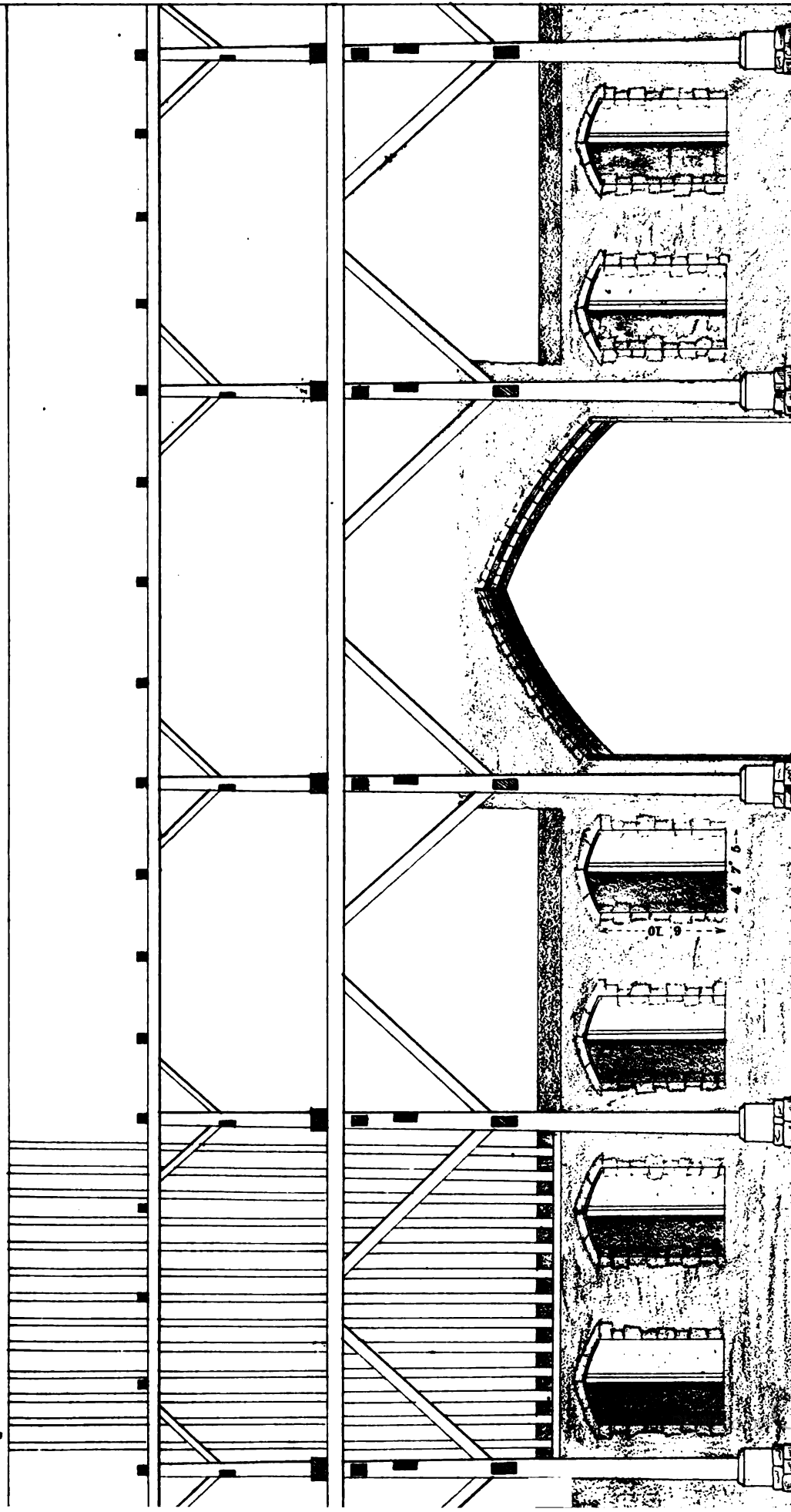


Fig 9.



CORBELS.

Fig. 10.

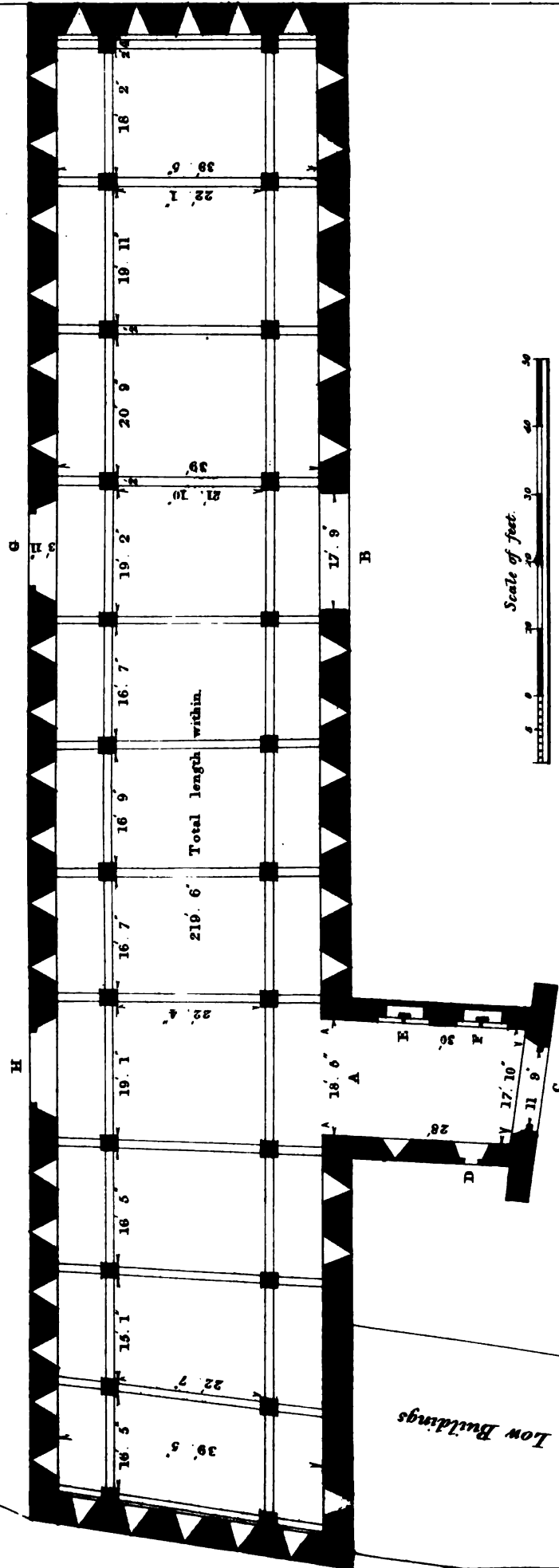


Scale $\frac{1}{4}$ inch to a foot

Longitudinal Section of Ship's Hull

Church Yard of S. Ma

Fig 11.



Low Buildings

ARCHITECTURAL NOMENCLATURE

OF THE

MIDDLE AGES.

BY ROBERT WILLIS, M.A., F.R.S., &c.
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WITH THREE PLATES.

CAMBRIDGE:
PRINTED AT THE UNIVERSITY PRESS.
PUBLISHED BY J. & J. J. DEIGHTON, AND T. STEVENSON;
JOHN W. PARKER, LONDON;
AND
J. H. PARKER, OXFORD.
M.DCCC.XLIV.

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ADDENDA ET CORRIGENDA.

P. 6, Margin, *for* Akermann's Camb. *read* Lyson's Cambridgeshire.

P. 24, Note 1, and p. 38, Note 2. It is hardly necessary to explain that these mistakes have arisen from a confusion of ideas between the mediæval styles of architecture and the classical styles. The context of Vitruvius shewed that the Cariatides and Atlantes were human figures in distorted positions, and so are gargoyles in the mediæval system. *Epistylum* again is by its etymology something upon the column, and as the mediæval column carries an arch instead of a beam, the *capital* appeared to be the thing indicated. An excellent example of the danger of trusting to unassisted etymology.

P. 28, Exs. xxxvi. &c. These epithets may (some of them at least) be derived from the verb *to sever*, for the office of tables is to separate the different compartments or stories. Thus the word would be assimilated to the *Lysis* of antiquity (p. 15), and the old form of the participle present would give *severende* or *severande*, not *severing*.

P. 29, l. 6 from below, *for* 42 *read* 43.

P. 30, Note 2. *Campher* I suspect to be an error of the press in Holmes, for *champher*, as in p. 111; among the terms of Art used by free-masons, I find "*champher* is to take the square edge of a stone off beville ways." (Ac. of Arm.)

P. 40, Ex. lxxx. Flèche is also a spire (D'Aviler), but in these examples is evidently used, not in that sense, but as synonymous with the *shaft* of an arrow. (Vide "*Flechis*" in Ducange.)

P. 41, Note 3. In Dallaway's Walpole (Vol. i. p. 25) is an extract in which there occurs "*quandam petram ad supponendum pedibus unius imaginis beate Mariæ.*" (Clau. 43 H. III.) This phrase looks very much like a translation of *footstall* by a scribe who could not find a corresponding word in Latin.

P. 41, l. 6 from below, *for* *le* *read* *ils*.

P. 48, l. 15 from below, *for* *interrasile* *read* *interrasili*.

P. 58, l. 16. *Tiraunt*. Vide "*Tirant de fer*" in D'Aviler. It is the usual French term for "an iron tie bar."

P. 65, Ex. cxi. The *goron* is probably *goujon*, "*grosse cheville de fer, qu'on employe à tête et pointe perdüe, pour retenir des colonnes entre leur Bases et Chapiteaux, des Balustres entre leurs socle et tablette et à d'autres usages.*" (D'Aviler 1691, tom. ii. p. 609.)

ON THE
ARCHITECTURAL NOMENCLATURE
OF THE
MIDDLE AGES.

My object in the following pages has been to draw up an account of the mediæval nomenclature of architecture, as far as it can be deduced from the remaining documents, and from the comparison of them with existing buildings. The words are principally to be found in indentures and accounts relating to the expenses of buildings and monuments, which are necessarily expressed in the language of workmen. Other terms, but not so strictly technical, may be picked out of the monastic chronicles and biographies. Several well-known collections of these terms have been already made, of which the first strictly architectural one was that of Mr Willson, appended to Pugin's "Examples of Gothic Architecture," in 1823, and which is a most admirable performance, to which I am under great obligations. But many documents have come to light since the appearance of this Glossary, and the subject has been more closely investigated. Also, the alphabetical form of these collections is not the best adapted for the illustration and comparison of terms like these, which are commonly of a strange and capricious kind, defying the usual processes of etymology, and some of whose meanings can only be deduced by collating every passage that contains the term, and comparing it with the entire nomenclature of the architectural member in question.

The scribes, appear to have been often unacquainted with the meaning of these words, and to have taken them down from the mouths of the workmen. They often latinize them, or couple them with the nearest Latin synonym that they think may explain them; and they spell them most capriciously even for that age of capricious orthography, and of course, under such circumstances, often disguise them. I have found great assistance from the technical vocabulary of French workmen, as

developed in the various works on "Arts and Métiers" in that language, and especially from the early writings of Delorme, of Felibien, and D'Aviler; for the greater part of the words in question were of French origin, and many of them remain to the present day in France.

Confining myself strictly to terms that belong to architectural members, and avoiding those of ritual arrangements, domestic and military buildings, and other general matters that are usually included in glossaries, I have endeavoured to draw forth the remains of this portion of ancient nomenclature that are to be found in the published documents; but I have no doubt that many more lie hidden in the manuscript stores of our ancient records.

I do not propose, however, to give a complete nomenclature, but merely to illustrate those terms which are peculiar to the mediæval styles, and which have either become obsolete, or have changed their meaning, or which modern writers have revived with a perversion of the original sense. Words that have become established in our language, so as to be found with a correct definition in the standard dictionaries, do not fall within my plan, although they would necessarily be included in an Architectural Glossary.

The quotations are numbered throughout with Roman numerals. Many of these may appear hackneyed, from their previous application by former glossary makers. This is inevitable, for we have all employed ourselves in dissecting the same documents, and each of us must be under obligations to his predecessors for pointing out sources of information, and passages of illustration.

While I make this general acknowledgment, I must add that I have always endeavoured to refer to the entire printed document so pointed out, and that my residence in Cambridge having given me the advantage of free access to libraries, I should have been guilty of inexcusable negligence if I had not done so. In the margin I always refer to the work in which such document is contained. The alphabetical index at the end of the paper will enable it to be used as a glossary, and I have also there given the titles at length of the works to which I have referred by abbreviated references.

I am indebted to the kindness of the Dean of Ely for a most valuable set of extracts from the unpublished sacrist rolls of that cathedral, which contain many new terms, and help to elucidate the old ones to a very great degree.

CHAPTER I.

ON THE NOMENCLATURE OF MOLDINGS.

1. THE most complete specimen of the nomenclature of the mediæval moldings is that which has been preserved to us by William of Worcester, or Botoner, for he usès both names. This antiquary, who was born in Bristol in 1415, employed himself in travelling all over England, and in recording a variety of particulars relating to the churches, monasteries, and other objects of topographical interest, dealing, however, much more with dimensions and numbers, than with historical facts, and unfortunately, in most instances, recording his dimensions in his own steps, "steppys meos," as he calls them. The manuscript in the library of Corpus Christi College, Cambridge, is manifestly made up of his original note-books. Its general dimensions are twelve inches long and four inches broad—a convenient size for a mediæval pocket—and it contains at present 332 pages, numbered regularly in red chalk by its former possessor, Archbishop Parker, as was his usual custom. But most of these pages are of different sizes; some of them mere scraps of paper and backs of old documents; some bear marks of having been folded in the middle; and, in fact, the whole collection appears to have been a bundle of loose notes, and different memorandum-books, stitched together, probably for preservation, after the death of the writer. The writing varies too, as might be expected, from notes made at different times, and under different circumstances, being in some pages a mere minute and huddled scrawl, and in others very carefully executed. As this manuscript was printed by Nasmith, in 1778, under the title of "The Itinerarium of William of Worcester," it is unnecessary to say more respecting the general character of the work, than that this edition of it is in many respects imperfect, and that I have examined the original in the few cases in which technical words have been employed.

2. Amongst the other memoranda of which this journal is composed, two of its pages contain a list of technical words, which a little examination shews to be the names of moldings, and which by their titles belong, the one to the north door of St Stephen's church at Bristol, and the other to the west door of St Mary Redcliff, also at Bristol. That

129 and 127 of
the MSS.
220 and 209 of
Nasmith.

these lists relate to the moldings of the doors, everybody admits, but nobody, as far as I know, has yet taken the trouble to compare them with the doors themselves, both of which are in existence.

3. Nasmith has made a very important omission with respect to the first. For at the bottom of the same page which contains the list of moldings, there is an original drawing, in charcoal, representing the plan or horizontal section of the door-way in question, of which drawing this editor makes no mention whatever. In Plate II. fig. 1, is a fac-simile of this drawing, of the exact size of the original; and upon taking this to Bristol, I find that it agrees perfectly with the moldings of the south porch of the church in question. Engravings of the porch and of the noble tower of the church have been published in Lysons' Gloucestershire, and in Seyer's Bristol, to which I shall refer for the general arrangement of the building.

Lysons,
Plates 35, 36.

That the drawing in question is original, is shewn by the writing upon it: "This is the same moold of the porche dore yn the north syde of the chyrch of Seynt Stevyn," that is to say, the drawing of the same mold¹ or series of moldings which have been above enumerated. But I will now give the entire page, with the addition only of letters of reference.

¹ A mold, as will presently appear, is a general term for a group or series of moldings. I have ventured to restore the old spelling of these words.

Britton, A. A.
2. 21.

I. "The *moldings* of the patrone which Master Pageny hath made."—Estimates for tomb of Henry VII.

II. De operacione artificiosa porticus borealis ecclesie Sancti Stephani
de operatione manuali Benet le ffremason.

- (A) A cors wythoute.
- (B) A casement.
- (C) A bowtelle.
- (D) A felet.
- (E) A double ressaunt.
- (F) A boutel.
- (G) A felet.
- (H) A ressaunt.
- (I) A felet.
- (K) A casement wyth Levys.
- (L) { A felet.
A boutel.
A felet.
- (M) A ressaunt.
- (N) A felet.
- (O) A casment wyth trayler of Le-cys.³
- (P) { A felet.
A boutell.
A filet.
- (Q) A casement.
- (R) A felet.
- (S) A casement.
- (T) A felet.
- (U) Yn the myddes of the dore a boutelle.

Page 129 of
the MSS.,
and 220 of
Nasmith.

Thys ys the same moold of the porch dore
yn the north syde of the chyrch of Seynt Stevyn.

³ The edge of the paper has been torn off here, so that the last syllable is lost, but I venture to restore it thus from comparison with the same word above at (K), and with the porch itself. The two moldings (K) and (O) are identical, and have square leaves in them of the usual form. For *trayler*, vide Index.

4. The title of the above is written in our author's usual Latin, and with a few abbreviations, which I have not thought it worth while to preserve. The list, however, is written in English, and with the sole abbreviation of the word *casement*. I infer in this case—as well as in the next—that the writer was not technically acquainted with the words, else he would have latinized the whole, but that he copied the list as a curiosity, either from one already written, or from dictation merely. I also suppose that it was furnished by a mason, who, still farther to illustrate it for him, himself drew the profile at the bottom of the page; for this profile is evidently sketched by a technical hand, and the drawing of moldings so correctly as this is done is a very difficult task, and one in which ordinary draughtsmen even now very generally fail.

Gough. Sep.
Mon. 2. 231.
Ackermann's
Camb.
Vetust. Mon.
vol. 4.

5. This drawing is of its kind unique; for although several mediæval sketches and working drawings of buildings have come down to us, as, for example, of the tomb of Henry VI., the tower of King's College, and the funeral ceremonies of Abbot Islip, and various specimens published in Germany by Moller, yet none of them contain an express profile of the moldings, their object being to display the general effect of the compositions, whereas the moldings belong strictly to the class of working drawings. Nevertheless, the moldings are delineated in some of the German plans on a small scale.

6. This door-way is described however as the north porch, whereas, at present, the porch which agrees perfectly with the drawing is on the south side, and there is no door on the north. Either then the author has written north for south, a kind of negligence of which he is frequently guilty, or else the porch has been removed from one side of the church to the other. In this instance I believe the latter to be the solution, for the mistake, if it be one, is committed twice in the page, in Latin and in English, which is unlikely; moreover, the porch in its present state shews symptoms of having been taken to pieces, and put together again; for one stone on each side of the porch, containing one of the ornamental "levya," has plainly been turned wrong side upwards; and if these stones were to be counter-changed, the error would be corrected. This looks very much as if the porch had been moved by a workman who did not understand his business; for such a mistake was not likely to have been committed under the superintendence of Benet the freemason.

7. The only difference between the drawing of the moldings and those of the existing arch is, that in two instances (at F and P) the

little bowtels, or rounds, have been scraped clean off, so that a single broad fillet only remains, instead of the triple group described as "a fillet—a bowtel—a fillet." These small moldings were probably weather-worn, and had partly fallen off from their excessive undercutting; an accident to which the mediæval moldings are very subject.

8. The archway, which is the subject of the above list, is the open entrance of the porch, and the porch is vaulted with a fan-vault. The drawing includes the inner moldings of the archway, as well as the outer ones, but the list is confined to the outer mold.

In fig. 3, I have repeated this part of the drawing, for the purpose of applying letters of reference to the moldings in order. Now if these letters be compared with those which I have prefixed to the names in the list, it will appear that the same name always falls opposite to the same molding throughout, and thus we learn the following names:

Felet, or Fillet, a flat narrow strip with parallel sides.	
Bowtel, boutel, or bowtelle, the convex molding, D	} Fig. 6.
Casement, the concave moulding. B or C	
Reassaunt, the inflected moulding E	

I will return to the other terms of this first list after examining the second one.

9. At page 197 of the Manuscript, this second list occurs, which applies to the west door of Radclyff church. This list is more copious, and is so curious, that I have given a fac-simile of the whole (in Plate I.) Here we have unfortunately no drawing in the MSS., and the doorway of the church has suffered from mutilation and injudicious repairs, but still enough remains to shew the consistency and accuracy of the list. As in the former example, the title is written in our author's usual Latin; then follows English, but with an explanatory clause or two of Latin at the end. And, as before, I believe the English part to have been furnished to him by the mason.

RADCLYFF CHYRCH.

operacione

III. Dimencio sive proporcio artificiosissime de Fremasonworke in
porta hostii occidentalis ecclesie Radclyff.

MSS. p. 197.
Nasmith,
p. 269.

{ The west Dore fretted yn the hede wyth grete
Genlese and smale, And fylled wyth entayle,¹ rych
wyth a Double moolde costley Dun and wrought.

Latitudo porte 7. pedes.	{ The square yn the dore . . . (X)	b. ² A casement (K)
—	A chamfer ³ (A)	A Fylet (L)
Altitudo porte 9. pedes.	{ A bowtelle (A)	A bowtelle (L)
—	{ A casement (B)	A Fylet (L)
	A double resant wyth a filet (C)	A casement (L)
	A casement (D)	A Fylet (L)
	A Fylet (E)	A bowtelle (L)
	A bowtelle (E)	A Fylet (L)
	A Fylet (F)	A lowryng casement (M)
	A casement (F)	A Fylet (N)
	A Fylet (G)	A Resannt (N)
	A grete bowtelle (G)	A fylet (N)
	A Fylet (H)	A Resant lorymer (O)
	A casement (H)	A casement (P)
	A filet (I)	A cors wythoute for the fenestre.
A. ³	A grete bowtelle (I)	Explicit proporcio.

Isti 4 proporcionessunt { A champ ashler.
in ambabus aliis⁴ { A cors wyth an arch buttant.
A boterasse } A corner boterasse.
A body boterasse }

¹ I cannot make out this word. Nasmith omits it and the next without notice.

² This may be champ or chamf' for chamfer. The member itself is a chamfer. Now chamfer (chamfrain Fr.) was used in two senses: (1) for the flat slope or fillet, formed by paring off the edge of a stone or piece of timber (as A. Fig. 6); and this interpretation is given by the English dictionaries of Sherwood and Barret, and in the French of Felibien, D'Aviler, and de Virloys: (2) for a hollow channel or gutter, such as the fluting of a column, or the form B. fig. 6. This is termed *chanfrain creux* by Cotgrave and Nicot, but the distinctive epithet is not always applied.

However, in modern language it is better to use *chamfer* for the flattened edge A, and *hollow chamfer* for the edge B, and to abandon the general application of the term to flutes and channels in general.

To *cypher* off a square edge, is to make two edges for that one, according to the Joyner's terms in R. Holmes' "Academy of Armory," p. 100.

³ These letters, A, b, were probably intended to indicate that the second column of the list follows the first in sequence.

⁴ I read thus: "amb. alis." Nasmith prints it "ambabus."

10. I shall postpone the explanation of the preliminary clauses of this description, as well as of the last sentence, to another part of this paper, and shall confine myself at present to the list of moldings. I have stated that in the St Stephen's doorway some little bowtels have been scraped clean off. The west door of Radclyff church has undergone a much more severe discipline of this kind, technically termed, I believe, *skinning*, which was extensively practised during the restorations that took place under the direction of Mr Wyatt; as for example, at Durham cathedral, the whole exterior of which was skinned under his instructions. This process of restoration consists of scraping or chipping off the decayed surface of the stone, so as to get down to the sound part. If there be broken foliage in a hollow molding, as is often the case, this is scraped clean out. Small bowtels and ridges, which are apt to be very rough and weather-worn, are likewise destroyed, leaving a clear plain surface instead; and in this way all the delicate and expensive details are destroyed, and a bare and clumsy block remains.

11. The west door of Radclyff church is represented in fig. 8 in its present skinned condition. Fig. 7 shews the profile restored according to the above list; and upon comparing the two profiles it will be seen that they exactly correspond when due allowance is made for the scraping off of a single bowtel at A, E, and G, and for the conversion of a mass of bowtels and fillets at L into a single fillet. This mass being near the outside, and made up of small members, had probably suffered more than the other moldings. For want of room I have not put a separate letter of reference to each molding in these figures, but have merely divided them into groups, which will be sufficiently intelligible. The nomenclature in this example exactly corresponds to the last; the names "bowtel," "fillet," "casement," and "ressant," always agreeing with the respective contours already assigned to them.

12. But there are also some of these names which have distinctive epithets attached to them. These are enumerated below, and with references to fig. 6, where each is delineated, as far as I am able to ascertain the meaning by comparison of the lists with their respective archways.

St Stephen's.	A double ressaunt.....	H.
	A double ressant wyth a filet	G.
Radclyff.	A ressant lorymer.....	F.
	A lowryng casement.....	
	A grete bowtelle	

As to the lowryng casement, the present state of the original makes it

impossible to discover what peculiarity of contour entitled it to such an epithet. The word means *frowning*¹, but there seem to be other casements in the same profile that deserve the title as well. The *grots* bowtell of course differs from the others in magnitude alone. I shall not in this paper attempt to discuss the applicability of this nomenclature to our present wants in the description and restoration of mediæval art. This subject is so extensive as to require a separate essay. But I cannot help pointing out how imperfect a nomenclature must be which can make no stronger distinction between the combinations H and G than by calling one "a double resant," and the other "a double resant with a fillet." The universal molding F is a "ressant lorymer²."

13. This nomenclature of moldings is confirmed by other examples; and although it has been finally driven out by the new terms brought in upon the revival of classical architecture, yet traces of it remained to the end of the last century. The following passages contain the same terms and some others relating to moldings:—

IV. "In eche Isle shall be Wyndows of Freestone accordyng in all poynts unto the Wyndows of the said Quire sawf they shal no *bowtels* haf at all."—Fotheringhay Contract.

Poynter in
Nash. Wind.
Castle.

V. A charge for "cleansing of 3 *bowtelles* . . . and for the rounded *bowtelles* of the lintels."—Accounts for the Stalls of St George's Chapel, 18 E. IV.

VI. "A crest of entail with a *bowtel* roving on the crest."—Beauchamp Contracts.

VII. "Vinettes running in *casements*."—Lydgate, Second Book of Troy.

VIII. "Either of the said long (brass) plates for writing shall be in breadth to fill justly the *casements* provided therefore . . . and all the *champs* about

¹ Vitruvius applies "*supercilium*" to the *scotia* of the Ionic base, and to one of the moldings over a door. L. 4. c. 3. c. 6; L. 5. c. 7.

² The meaning of this epithet *lorymer* is uncertain. Mr Willson derives it from the French *larmier*, with great probability. A *larmier* is any architectural member which projects, and is so molded beneath as to compel rain to drip from its edge instead of running down the face of the wall, as the eaves of a house, and the coping of a wall. This is the sense given both by Cotgrave and Felibien. And from its generality the word is probably mediæval, although it happened that at the *Renaissance* it was immediately applied to the corona of the classical cornice, in translation of the Italian term *goccialetto*. The Dutch render this *dropsteen*, and some of our own early writers, *dropstone*. Hence, I presume, Mr Rickman took his *dripstone*. To undercut a projection so as thus to throw the water off, is now termed *throating*. It is clear that the molding in question (F, fig. 6), the Resant lorymer, is of the proper form for this purpose, and it is very commonly employed for projecting tablets or string moldings, both horizontal and over arches. In the present instance it is not an exterior molding: W, fig. 9, shews the form of the latter above the arch. Still the name may have been given to it on account of its most usual function. A *lorimer* is a spurrier or worker in small iron, as nails, spurres, &c. (Cotgrave). Is the name derived from the spur-point which the section exhibits? The Italians term the molding, (P, fig. 6), "*uscolo rostrato*."

Leeke's Vig
nois, Pl. 7.

the letters to be abated and hatched curiously to set out the letters."
Beauchamp Contracts.

- IX. "Fynyals *ryeant* gabblets," &c.—Indenture for the fynyals of King's Coll.
4 H. VIII.
- X. "In 56 pedes de *oggifs* empt. 16s. 4d. pret. ped. 4½d."—Ely Sacrist Roll.
31 E. III.
- XI. "Painting one *lists* in the great Hall."—Wardrobe Acct. 5 E. I., also "laying *Brayley's*
gold on the *lysour* of the windows," and "the *Liescers* of the tablements," *Houses, 81.*
both of St Stephen's Chapel. 35 E. III. *Smith's*
West. 214,
217.

Boutel is usually supposed to be Boltel, the diminutive of Bolt, the *Willson,*
shaft of an arrow; but the cotemporary terms in France and Italy *Gloss.*
were *bozel*, (probably from *bouchel*, a barrel), and *bottacio*, also a barrel;
and our boutel is most likely of the same family.

The VIIth example exactly describes the favourite ornament which
consists of a serpentine vine-branch, with its tendrils, grapes, and leaves,
filling a hollow molding or casement. Example VIII. has "casement"
in its more general sense, of a sinking for the reception or inlaying of
a plate or other ornament.

14. *Ressant* has only been preserved to us in the above passages.
The common term for the corresponding molding is *ogee*, and this is
also applied in England to that form of the pointed arch whose sides
are inflected. The *oggifs* (Ex. X.) occur amongst some other entries
relating to the construction of two north windows "ad tria altaria," in
the cathedral of Ely. Upon examination of the locality it appears that
these can only be the two windows in the north aisle of the choir which
are the fourth and fifth in order from the transept wall, and which are
manifest insertions, replacing Early English windows. Now the sill-
tablets of these windows are made up of *ressants* or *ogee* moldings,
excepting one casement. Fig. 4 is the interior, and fig. 5 the exterior
one; and the aggregate length of these tablets is 53 feet 1 inch, which,
allowing for the difference of standards, is so near to 56 feet, that we
can hardly doubt but that they are the *oggifs* in question.

15. *Ogive*, in France, is now applied to the *pointed* arch generally,
and neither to our *ogee* arch, nor to moldings of any kind; but this
does not seem to have been its original meaning. Delorme uses "*croisée*
d'ogives" and "*ogives*" for the diagonal rib of a vault only, and it is
defined in the same way in the dictionaries of Felibien and D'Aviler.
It may have been so named from the *ogee* molding, which is its uni-
versal form. This, however, is just as applicable to the other ribs of
the vault; and the same may be said of the pointed form. The Dutch

apply *odiif* to the hollow molding and the inflected molding indifferently¹.

16. The passages just quoted shew that W. of Worcestre's terms were in general use. In fact, with the exception of *ressant*, they were all applied to the classical moldings when these made their first appearance, and remained for a long period amongst workmen. In the library of Worcester College, Oxford, is a copy of Palladio's Architecture, with copious manuscript notes by Inigo Jones². These are expressed in workmen's terms throughout, and *boultel*, *casement*, *fillet*, are applied habitually to the respective Italian forms; but *wave* is employed for the ogee. The translator of Hans Bloome's Architecture, 1674, defines the classical terms as follows. "Torus, any *bottle*. Scotia, a hollow *casement*. Regula, any small *fillet*. Cimatum, that which some call in English an O. G." Evelyn, the translator of Chambray's "Parallel," also alludes to the terms boltell, casement, ogee, "as our workmen barbarously term it." Other traces of the same nomenclature might be quoted from the writers of this period. Casement is even used by Sir W. Chambers, and fillet and ogee have survived to the present day.

17. In the Itinerarium, amongst other particulars relating to the Radclyff Church, we are told that each tower-pier contains 103 bowtells:

MS. p. 107.
Nasmith, 191.

XII. Columnps principalis quatuor columnnarum qui portant turrin competentem coram hostium chori occidentalis ecclesie Radclyff continet 103 bowtella.

Fig. 3 is a plan of one of these tower-piers. Upon writing down the series of moldings, according to the nomenclature of our author, I find the number exactly 103. This coincidence of the numbers seems to shew that I have applied the nomenclature correctly; but it must be supposed that the word bowtell is here understood to mean *molding* in general, or else that the word has been written instead of some other by a slip of the pen, of which our author is sometimes guilty.

The list of names explanatory of this figure will be found in the Appendix. It appears from this plan, however, that the only mode of describing the common compound molding, I. fig. 6 (or 45, 46, fig. 3), is by the double name, "a *ressant*, a *casement*."

18. Now the nomenclature above developed resolves a series of

¹ The word has been derived from *auge*, a trough or channel; but is more probably from *auge* and *giver* (or *girer*), to twist about. (Cotgrave). *Giorre* is also a serpent. Albert Durer's name for the *ogee* molding is "schlangen lini."

Durer, Inst.
Geom.

² These notes are all printed in the 3rd edition of Leoni's Palladio. Fol. London. 1742.

medieval moldings into precisely the same elementary forms or constituent parts as those into which the classical moldings are divided, for the words *bowtell*, *filet*, *ressant*, and *casement*, apply themselves quite as well to the latter as the former. It may seem strange, then, that the workmen, after the revival or "renaissance" of the classical style, should ever have abandoned these old names, since they had only to deal with new combinations of familiar elements. But as the names have been superseded, it will at least be supposed that they have been exchanged for the classical terms. This is by no means the case; and the history of the present nomenclature is so curious an example of its kind, that I shall trace it at some length.

19. The revival of classical architecture, which began in Italy simultaneously with the introduction of printing, and from thence spread in order into France, Holland, Germany, and England, was mainly assisted by the publication of Vitruvius and his commentators, and by translations of this author, as well as by various original treatises on the subject, which were also translated and widely circulated in all these countries, as may easily be shewn from the great number of editions of these works, in all languages, which have come down to us. The nomenclature of moldings that may be picked out of Vitruvius is by no means complete or generally intelligible; and, indeed, for this apparent reason, Alberti, the first original modern writer on this subject, invented a new one, which was never adopted. For the other Italian and French writers, themselves practical men, and writing for practical men, naturally made use of their own medieval words, applying them to the classical moldings. And the translators of Vitruvius, and of these other writers, either adopt the terms they find in their author, or else they translate them. By these processes a quantity of synonyms have found their way into this country and others.

For example, Vitruvius, and the standard Italian authors, were introduced into our own language, partly through Dutch, and partly through French translations, and therefore it may be expected that a nomenclature so formed will prove somewhat impure upon examination. The fact is, that we at present employ a medley of Vitruvian and Italian terms, mixed up with Dutch and French translations of the latter; the Vitruvian words have been for the most part left untranslated. We have done little more than exchange our own medieval nomenclature for the medieval nomenclature of Italy. I will now examine this in detail, by tracing the history of the terms themselves.

20. Vitruvius has not written expressly upon moldings, he merely names them when they occur in the course of his description of other architectural members. But a name may in this way be given to a molding, either in the general sense, from the form of its section, as when he terms the hollow or casement a *scotia*, from the shadow which it holds; or the name may be assigned to the molding only from the peculiar function which it performs, or from some form which it derives from that function: as for example, the same *scotia*, when it occurs in the base of a column, is also termed in conjunction with its fillets *Trochilus*, the pulley; for it exactly resembles a pulley in this use of it, but not when it is straight. Now when we attempt to pick out a nomenclature from this author, we are often in doubt whether a given term be a *sectional* name or a *functional* name; and this distinction has not been sufficiently attended to¹. It will presently appear that the same functional name may be given to two different moldings, if they are each capable of performing the office to which the name alludes.

1. 3. c. 3.
1. 4. c. 1. c. 3.
c. 6. c. 7.

21. However *torus*, *astragalus*, and *scotia*, may be safely held to belong to the first class. *Torus*, "a great bowtell," is only used in the bases of classical architecture, but the *astragalus*, small bead or bowtell, and the *scotia*, or casement, occur in the text both as base moldings and as straight moldings. The *Echinus*, or quarter-round, may also be a sectional name.

22. As for the ogee-moldings, Vitruvius clearly applies *sima* to that large one which caps the cornice of the Ionic and Doric entablatures, adding, that the Greeks called such *sima* "epitithidas," or capping members. This phrase, however, only implies that a *sima* in this position was so called by the Greeks, and not that the *sima* was always a top member, although it happens that our author has not employed it elsewhere. In his description of the theatre, there occurs a parapet, or "pluteum," "cum *unda* et corona." This *unda*, or wave, from name and position is probably another general term for the same ogee. The

1. 5. c. 7.

¹ In classical architecture there are two names for the complete convex molding, according to its size, *Torus* and *Astragalus*; besides the *Echinus*, or quarter-round. In the mediæval nomenclature one name seems to suffice. But the Italian *Bastone* belongs to the larger form, and the small form is indicated by the diminutive *Bastoncino*; whereas in English, bowtell seems to belong to the small form, for the large one is termed a "grete bowtelle." Scamozzi amongst the moderns has made the greatest use of diminutives and even augmentatives in naming moldings. We find in his work, for example, *golazza*, *gola*, *goletta*, *golettina*, where his predecessors are satisfied with *gola* and *goletta*. The table below shews that the Dutch apply their diminutives in *en* and *je* to these terms as freely as the Italians do.

word *cymatium*² is also used by Vitruvius in many different passages. Thus, in the Ionic entablature he undertakes to assign to its different ^{1.3.c.3.} members their proportions. We have in order, reckoning from below upwards, the *architrave* and its *cymatium*, the *frieze* and its *cymatium*, the ^{1.4.c.3.} *denticulus* and its *cymatium*, the *corona* with its *cymatium*, and lastly the *simā*. Now when we examine the remains of ancient architecture, we find surmounting and separating each of the great members of the entablature a group of moldings, varying in different examples, in number, form, and arrangement. Whence it may fairly be concluded, that *cymatium* is a general term for a group of *moldings*, given without reference to their form or number, but merely defining their office of separating one great member of the entablature from another. And this interpretation is borne out by the other few passages in which the word occurs. Thus we find mention of the *cymatium Doricum*, and of the ^{1.4.c.3.} *cymatium Lesbium cum astragalo*; names given to peculiar arrangements ^{1.4.c.6.} of moldings—the latter being characterised by an *astragal*. If *cymatium* had been the name of an especial molding, it would not have been susceptible of these various distinctive epithets, which imply rather groups of moldings than a single one³.

23. This interpretation was employed by most of the early writers, as Alberti⁴, Serlio, Palladio, Vignola, and Scamozzi, by Mauclerc and Perrault. But another set of writers, Delorme, Chambray, D'Aviler, Felibien, and others, have boldly applied the term to the *ogee* molding. Evelyn, in his translation of Chambray, a very popular book in this country, introduced this view, which seems now to be general.

It appears to me, however, that the text, compared with existing buildings, and backed by the superior authority of the Italian writers, must prove the name to be merely a functional one. The same too may be said of *Lysis*, which is also pretty generally given to the *ogee* molding.

In enumerating the parts of a *podium* in order from below upwards, Vitruvius tells us that it consists of "*quadra spira truncus corona lysis*." ^{1.3.c.3.}

² *Sima* is usually derived from *σῆμος*, blunt-nosed; *Cymatium*, from *κύματιον*, a little wave. Some moderns spell the first *Cyma*, wishing to derive it from *κύμα*, and thus to make *cymatium* its diminutive, for which there is no authority. Scamozzi proposes a derivation from *summa*.

³ In a very few ancient examples the *cymatium* of every member of the entablature is an *ogee*, as in the Doric of the theatre of Marcellus, and that at Albano. I should assign to the *cymatium* the office of a capping member, were it not that in 1.4.c.3, Vitruvius directs the Doric corona to have a *cymatium* below and another above. However, the lower one is in fact the *cymatium* of the frieze.

⁴ "*Cymatium quidem supremum cujusque particule lineamentum est.*" Alberti, 1.7.c.7.

As the latter is something above the corona, and as the *sima* generally occupies this position, the two words are commonly supposed identical. But does not the etymology¹ rather indicate merely any molding that separates or distinguishes one great architectural member from another, as in this case the *podium* from the wall above it, and thus place the term amongst the functional ones?

24. The *ogee* molding, however, when employed horizontally, as it generally is in classical architecture, produces a different effect according as the convex or the concave half of it happens to be uppermost. In Gothic architecture this is not so obvious, except in string moldings. There appears no trace of such a difference in the terms of Vitruvius; but the writers of the *Renaissance* have all attempted to make the distinction. The crowning *sima* of the entablature, which always has the concave uppermost, is assumed to be the upright form, and the other position is taken for the inverted form. The French have a distinct name for each of the two positions, Douleine and Talon respectively. The Italian name is *gola*, and this is termed *gola dritta* and *gola inversa*. Our modern nomenclature is *sima* (or *sima recta*) and *sima inversa*, and is derived from Philander's commentaries on Vitruvius.

25. Flat members have two names in William of Worcester, *fillet* and *champ*. The first is a narrow flat bounded by two parallel sides. The second a broader one. But the latter term is also a general one for the flat field, or ground, upon which any figures are delineated, without reference to its bounding lines or outlines. Thus in Ex. VIII. it is used for the ground of an inscription². It appears, too, that when an edge is formed by the meeting of two fillets, this must be described as "*a fillet a fillet*," as for example, 7, 8, fig. 3. Vitruvius is more precise.

The fillet that bounds the scotia above and below in the Attic base (N, 3, fig. 6) he terms *quadra*, as shewing a square edge. The same term he applies to the member (N, 5, fig. 6) below the *spira*, or set of base moldings, when it occurs in the podium. But when below a column, the same is named a *plinth*, or square tile. This is a functional name, and the resemblance being lost when the same member is carried along the podium, the above sectional name *quadra* is substituted. Vitru-

¹ From *λύω*, to loose or separate.

² The *lista*, &c., in Ex. XI. p. 11, seems also to be a flat member or *bordering fillet*. Examples of the use of this term occur below. Smith derives *lyeur* from *lisière*, "the list of cloth—the edge or hem of a garment," as Cotgrave renders it. The *Promptorium Parvulorum* has "*Lyyer* of clothe. *Forago*. *Lyyer* or *lysüre*. *Strophium*," p. 307. Vide also *Forago* in Ducange.

vius also applies the term *plinth* to the abacus of the Doric and Tuscan columns, which are square; reserving the latter name for the Ionic and Corinthian capitals, in which this member has a curvilinear outline, and is thinner and more *tabular*.

The flat, square-edged member, which separates the Doric architrave from the frieze, and lies as it were upon the surface, is *tenia*, a riband; the short square bars which carry the guttæ, and lie under this *tenia*, are *regulæ*, or rulers. A broader flat surface, as in the Ionic architrave, is a *fascia*, or band. These names are all applied with a careful reference to the form of the member, which has been sometimes wisely sacrificed by modern writers for the sake of a greater uniformity of nomenclature. Thus "Abacus" is now applied alike in every order, and "Plinth" is used for the square member below the base, whether of a column or of a long stereobate. The Vitruvian *corona*, or flat member which crowns the entablature, is plainly a functional name.

26. I have already shewn how in England the mediæval terms were at first applied to the classical moldings. In France the early translations by Jan Martin, and the work of Delorme have preserved a set which are doubtless their mediæval words; but for which fact we have no direct evidence, except for *nacelle*, the casement, which Delorme Delorme, 143. expressly says was an old word. *Bozel*, too, from its analogy to *boutell* must be mediæval. I believe *doulcine*, and perhaps *talon*³, to be also of the same class.

27. The Italian names are quite different from the French, and from the Vitruvian; and as they also are used by early writers in explanation of the latter terms, and in a manner that implies them to be already familiar to their readers, we may infer that they also are the mediæval words. In the Table which concludes this chapter I have compared the nomenclature of the five nations, and of Vitruvius. It appears from this Table, (1) that the Vitruvian nomenclature was never translated, unless the Dutch *bedde* and German *pfuhl* be supposed a translation of *torus*; (2) that some of the Italian terms, as *bastone*, *gola*, are universally translated; and others, as *uovolo* and *cavetto*, have been usually affiliated; (3) that the Dutch terms are all translated from the French or Italian; at least, I have not been able to trace

³ *Talon* is a translation of *astragalus*, but applied to a different molding; and although Chambray says, that workmen use it for the latter molding, he is not confirmed by any other writer, and is probably misled by the etymology.

their original terms. Albert Durer¹ employs a nomenclature marked (D), which may be either old or of his own invention. Some of the other German words have a very mediæval air, as *glockenleisten*, the bell-molding. A. Durer's words for the flat moldings are, *eck*, an edge; *winkell*, a nook; and *fassen*, a fascia. The nook is not provided for in any other system.

28. The first work in our language in which classical architecture appears, is the treatise of John Shute (1563). The author was sent into Italy in 1550, at the expence of the Duke of Northumberland, to study architecture; and his work is an original one, although mainly derived from Serlio and Philander, as he confesses in his preface. Next follows a translation of part of Colonna's romance of the "*Hypnerotomachia*," which appeared in 1592, under the title of the "*Strife of Love in a Dreame*." This translation is direct from the Italian, but the writer was unacquainted with the classical styles, and his work abounds with technical blunders, and is valuable to us only as preserving one or two English terms. Haydockes' translation of Lomatius (1598) contains a treatise on the proportions of the Orders of Architecture, with plates added by himself.

These works were all published during the reign of Elizabeth, and are all direct from the Italian. But in 1611 Sebastian Serlio appeared, translated from the Italian into the Dutch, and from the Dutch into English, and in 1624, the original Essay of Sir H. Wotton. The Masques for which Inigo Jones supplied the architectural descriptions, were produced during the reigns of James I. and Charles I. These are all the works that were published before the Great Rebellion. After the Restoration, Richards translated Palladio's first book, in 1662. But this is partly derived from the Italian, and partly from the French translation of Le Muet, which it imitates in form and in frontispiece, and in which many additions and alterations were made to the original author.

Evelyn translated Chambray's *Parallel* from the French, (1664), and thus introduced into our language the names and methods, but not the writings, of Alberti, Delorme, Vignola, Barbaro, Scamozzi, Cataneo, Viola and Bullant, together with those of Serlio and Palladio, which had been published before. Leeke's *Vignola* (1669) is the complete work, and direct from the Italian, but the only appearance of Scamozzi,

¹ Opera, G. V. Arnheim, 1604. Originally published in 1525.

in an English dress, is in a short abridgement and remodelling of his rules, published for the use of workmen, by W. Fisher, (about 1685), under the title of "A Mirror of Architecture," and literally translated from the Dutch.

29. It appears, then, that during these two centuries, our language had but imperfectly received the great masters of the art, Vignola being the only one who was completely and directly translated from the original, and the others coming in a garbled and mutilated form and after passing through the Dutch or French. Leoni afterwards published complete translations of Palladio (1715) and Alberti (1726); but the first English Vitruvius was that of Castello (1730). In the mean time some French authors had been translated, as Le Muet's "Art of fair Building," 1670, and Mauclerc's Architecture, in 1669.

Moxon wrote and published various workmen's books, as his own "Mechanical Exercises," in 1677, and a duodecimo translation of Le Muet's Vignola, with Perrault's abbreviation of Vitruvius, about 1655.

30. This history, however, is sufficient to shew through what tortuous channels the nomenclature of the *Renaissance* was brought into our language. To shew its present unsettled state, we cannot do better than quote two modern writers of authority, Sir William Chambers and Nicholson.

Sir W. Chambers reckons eight regular moldings, and gives several names to each—"ovolo, echinus, or quarter-round—talon, ogee, or reversed cyma—cyma, cyma-recta, cymatium—cavetto², mouth, or hollow—torus, or tore—astragal, bead, or baguette—scotia², or trochilos—fillet, listel, or annulet."

Nicholson, who wrote for workmen, uses "fillet—Roman (and Grecian) ovolo, or echinus—cavetto, or hollow (equal to or less than a quadrant)—bead (a molding whose contour is simply a convex semicircle)—torus (a bead with a fillet, and distinguished from a bead by its convex part being much greater)—scotia (a concave semi-ellipsis). Cimatium is the general name for the partly concave and partly convex contours, of which, when the concave part projects beyond the convex, the cimatium is termed a cima-recta, and when the reverse, a cima-reversa, or ogee."

Principles of
Architecture,
4th ed. ii. 10.

31. *Bead* is derived from the common practice of carving this member into the resemblance of a string of beads, but the name is now applied to it in its plain state. Its history or genealogy may be

² D'Aviler and most modern authors use in this way *scotia* for the deep elliptical base hollow, and *cavetto* for the shallow quadrantal hollow.

exhibited as follows. Fusaruolo (Italian), Patenôtres (French), Pater-nosterken (Dutch), Bead-string, or Bead-molding (English).

32. It would lead me too far if I were to pursue the history of each word at length, and I have therefore drawn up the following Table, which exhibits a general picture of the nomenclature of moldings as it spread from Italy and amalgamated itself with the previous terms in each country. I have derived it from a careful examination of the early architectural literature of the *Renaissance*. It would have required much greater space to have referred under each word, to the authors who use it. The great difficulty is to decide in each case whether a translator who supplies a word that seems to be the direct translation of the one employed by his author, is merely coining a word for momentary illustration, or using a well-known one, or at least one which he intends to recommend for use. I have rejected several which seem to fall under this explanation, and have endeavoured to avoid this source of error as much as possible. The Latin nomenclature of Alberti, which will be found in the first column, (marked A), is an invention of his own¹, and this I believe is, at least partly, the case with that of Albert Durer, (marked D) in the German column. The principle of arrangement of the Table is to place upon the same horizontal line the words that have a common origin, or are derived one from the other by translation or affiliation. Isolated words are placed between brackets. I am aware that the Table must be very imperfect, but it will serve to shew the manner in which the present nomenclature of each country has arisen, if it fail in some of the particulars. There are also some peculiarities of application in some of the terms which it would require many notes to point out, but which do not affect the general history which I am endeavouring to illustrate.

1. 6. c. 13.
1. 7. c. 7.

¹ This author affects throughout to call every thing by a new name. Thus the echinus of the Doric capital is "lanx" (a scale-pan) the abacus is "operculum," the pedestal "ara," and so on. For the sake of uniformity he adds to the classical "torus" (rope), a "cable," and a "packthread." But this nomenclature is only to be found in the original Latin text (Flor. 1487. and Par. 1512); for his translators, both Italian and French, substitute the ordinary names throughout.

THE NOMENCLATURE OF MOLDINGS.

VITRUVIUS (and Alberti.)	ITALIAN.	FRENCH.	DUTCH.	ENGLISH.	GERMAN.
TORUS (Thorus. A.)	Bottaccio ... Bastone Tondino Toro (Mazzocchio)	Bozel Baston Rond Thore (Boudin)	..... Stock Halfrondt. Thorus. Bedde	Bowtell Round. Torus (Bead)	(Wellen. D.) Stab Thorus. Pfuhl
ASTRAGALUS ... (Funiculus. A.)	Bastoncino... Tondino Astragalo ...	Bosselette { Petit bâton } { Baguette } { Petit membre rond } Rondeau Astragalle	Stockjen Rondeken } Rondtjen } Astragalus	Baguette Roundel Astragal (Bead)	Stablein
ECHINUS (Rudens. A.)	Uovolo Echino	Ove...Ovale...Oeuf. Quart de rond Eschine	{ Vovolo { Eytjen Eyrondt }	Ovolo. Egg Quarter round Half round Echinus	(Wulst)
SCOTIA Canaliculus. A.	Cavetto (Guscio) Scotia Canaletto ...	(Nasselle) { Cavet } { Creux } Rondcreux (Demicreux) Scotie Canale	Cavetto Hol. holletje..... Holrondt..... Scotia Groeve. Groefjen ...	(Casement) Cavetto Hollow Scotia Groove	Holkelen D. Hohlleisten
SIMA UNDA (Undula, gulula A.)	Gola Scima Onda	(Doulcine) Ogive Gueule Cime (Talon)	Odiif, Odÿf Keel. Keeltjen Scima. Kim	(Ressant) Ogee Gula. Throat... Sima. Cyma	(SchlangenliniD.) (Glockenleisten) Kehlleisten
TENIA QUADRA Gradus. A REGULA (Fasceola, nextrum A.)	Listello Tenia Quadretto Gradetto ... Regolo	Filet Liste, listeau Tenie { Quarré } { Filet quarré } Reigle. Reiglet .....	..... Liist. Liistjen Kant. Kantken..... Trapjen Regel. Regeljen.....	Fillet List. Listel Tenia Square Regula Rule. Ruler	Band (Riemen) (Streiffen) Eck. D.

Workmen have a natural tendency to name the things they deal with metaphorically. The Table furnishes curious examples of this habit; thus the Torus is compared to a rope, a bottle, a barrel, a staff, a bed, a bolster, a wave, and a pudding; and the practice is easily accounted for, since these men, being unlearned, have more acquaintance with things than with the combinations and derivations of words.

CHAPTER II.

ON THE NOMENCLATURE OF MASONRY, WALLS, AND TABLEMENTS.

Trans. of
Institute of
Br. Archi-
tects.

33. MASONS employ, as guides in shaping their stones, patterns, or *molds*, as they call them, cut out of thin boards or sheet metal¹, to the exact shape of the sides, ends, or beds of the blocks, or having the exact form of the moldings. After the block has had one or more flat surfaces worked upon it, the mold is laid upon the surface, and its outline traced as a guide for the further shaping of the stone. The art of drawing these molds, and of applying them to the stones, is termed the "Coupe des Pierres;" and I have elsewhere shewn how it was employed by the mediæval masons, and that the traces of these patterns may still be seen upon their masonry. My present business is with the nomenclature. Charges for boards for these *molds*, and for drawing and making them, frequently occur, as in the following examples:

Gervase,
1291.

xiii. Of William of Sens it is said that amongst other preparations for rebuilding Canterbury choir in 1175, "*Formas quoque ad lapides formandos* his qui convenerant sculptoribus tradidit et alia in hunc modum sollicitè præparavit."

Ely Sacrist
Rolls.

xiv. In the first year of the building of the central octagon at Ely, (16 E. II.), we have "*bordis empt. pro moldis cementariorum faciendum*:" and "*crombis ferreis pro moldis cementariorum*." Also a payment in 33 E. III. to Thomas the mason for making "*moldes*"².

Smith's West-
minster,
181, 182.

xv. To Master Thomas the mason coming first to Westminster, and beginning there upon the new Chapel of St Stephen, "*et intrasura super moldas operanti*." Also to Master Thomas of Canterbury, master-mason, working "*et tractanti super trasuram*;" and again, "*operanti intrasura et moldas de nova reparanti*." 4 E. III. There are also charges for two oak-boards for moulds for the masons, the length of each twelve feet, and for three oak-boards, called *lidholts*, for the said molds.

¹ Of copper, wood, tin, and pasteboard, according to Delorme (p. 56). Sheet zinc is now used in the best works.

² In the painter's expenses we find "*canevas et pergamena empti pro moldis*." Ely Sacrist Roll, 10 E. III. These molds were pricked or pierced patterns, *stencils* as they are now called, by which the outline was transferred to the wall. From the Westminster Rolls tin plate appears to have been employed by the painters at St Stephen's Chapel.

- xvi. "First he caused the draughts to be drawn upon Eastland boords, and made the carpenters to carve them according to the draughts thereon, and then gave them for patterns to the masons, that they might thereby cut the like in stone." MS. History of Roslyn Chapel, 1446. Britton, A.A. 3, 20.
- xvii. "Et (les ditz Masons) ferront la dite *Table* (tablet or stringcourse) selonc le purport d'une *fourme* et *molde* faitz par conseil de Mestre Henri Zeneley, deliverez as ditz Masons par Watkin Waldon son Wardein." Indenture for the alterations of Westminster Hall, A.D. 1395. Rymers, Pædera 7, 794.
- xviii. "416 feet of legement *table*—clene apparailled in the form that is called *casse pece*, according to a *mould* to them (the masons) delivered," (by the clerk of works). Accounts of Eton College, 1441. MS. in Brit. Mus. Britton, A.A. 2, 89.

34. The use and name of these *molds* are thus shewn to have been alike derived from the workmen of old. They are sometimes called *templets* and "*temple molds*," and are distinguished into face-molds, end-molds, sill-molds, mullion-molds, &c., according to the piece to which they belong. In France they are *molds* only when employed for moldings, and "*paneaux*" when used for shaping the simpler forms of the stones. They are then termed "*paneaux de teste*," "*paneaux de joint*," &c. R. Holmes, Academy of Armory, iii. 304. Delorme, pp. 38, 56.

The "*trasura*" and "*intrasura*" of Example XV. is usually explained to mean the drawing upon the boards previous to cutting them out. The "*crombis ferreis*" of Example XIV. may have been hooks to hang them upon; for as they are very easily injured in a workshop, they are carefully hung up out of the way when not in use.

35. Besides molds, we find allusions to patterns, platts, &c., which seem to have been the designs of the original architects, and sometimes models, from the manner in which they are mentioned. These occur in the contracts relating to the tomb of Richard II. and his Queen, and to that of Henry VII., and in some other examples. But they belong rather to the history than to the nomenclature of art. Rym. Feod. Britton, A.A. 2, 90; 4, 21. Surtees Script. tres. p. cxxxv.

- xix. "In crestes et *parpent* assblers. empt. 20s." Ely Sacrist Roll, 19 E. III.
- xx. "In 90. ped. de *parpent* assheler empt. 45s. pro pede 6d." Ely Sacrist Roll, 45 E. III.
- xxi. "pro xxxvij ulnis de *perpent* achillar' . . . pro factura lv. ulnarum de *parapent* achillari et crestes." Accounts of Pyttington Hall, 1450. Surtees Script. tres. p. cccxxvi.
- xxii. "A stone, which beeing smoothed on both sides is iust and even with the thicknes of the wal: or a stone that goeth through the wal, and is seene on both sides thereof: a *perpender*, or *parpent* stone." Higins' Junius. 201.

² This article will be explained below.

Daviler, ii.
725, (ed. 1691).

xxiii. "On dit qu'un mur fait *parpain*¹ lorsque les pierres dont il est construit le traversent et en font les deux paremens."

These passages give the explanation of a word which, as I am informed by Mr Basevi, is still in use in Gloucestershire and Yorkshire; *Perpin ashlar* being applied in both counties to a wall built of single stones faced on both sides, and a *perpin* being used in Gloucestershire for what in Yorkshire is called a *through stone*, namely, any stone of a thick wall which shews both ends.

As a parapet-wall is necessarily of this construction, the term is probably of the same family. In two of the above examples "crestes" are joined with "parpent assblers," indicating that a parapet-wall was in construction.

Perpeyn walls occur in the Fotheringhay contract for the short walls from which the pier-arches spring at each end. Whether these are constructed as above, I cannot tell, but probably they are too thick. The epithet may be intended to apply only to the front edge of the wall which carries the shaft and side moldings.

A coin or quoin for the corner stone or stones at the external angles of a building is so common a term, that it needs no illustration. It occurs, however, in the old documents, as

Also Bayley's
Tower, xix.
Smith's West-
minster, 182.

xxiv. "In 60 pet' vocat. *cunes* empt. 7s. 6d." Ely Sacrist Roll, 42 E. III.

Arris, for the edge of a stone, is derived from *Arête*, which is used by Delorme (in the old form *Aireste* and *Areste*), and the French masons, precisely as *Arris* is by ours².

Smith's West-
minster.
Louth
steeple.

36. Various terms for stones are to be found in the accounts of

¹ Cotgrave renders *parpaigne* "A pillar, buttresse, or supporter of stone-works, serving to bear up a beam or summer in a wall." Here however we have an example of the way in which we may be misled by dictionary makers in their attempts to explain technical terms which they do not understand; for the same word in *Nicol's* dictionary, whom he copies, is illustrated by a quotation from the *Coutumes de Paris*, thus: "*Parpaigne*, au cha. vi. art. 11, des Coust. de Par. N'est loisible à un voisin mettre poultries dedans le mur moitoyen sans y mettre iambes parpaignes ou dosserasses cheines et corbeaux de pierre de taille suffisans pour les porter." Now this is quite consistent with the proper definition of the word, and yet it is easy to see how a mere literary man might translate it as Cotgrave has done, so as entirely to pervert its meaning. Examples of this kind are continually occurring, and make it necessary to use these early dictionaries with the greatest caution, and to check them as much as possible by the architectural treatises. Junius renders "*Epistylum*" *Capitulum*. "The head or chapter of a pillar," (Higins, 204), and this mistake has found its way into some modern dictionaries.

² "*ARESTA* and *ARISTA*. a Gall. *Arête*. Angulus ædificii exterior." (Du Cange). Vide also Matt. Paris. (Wats. 1054).

expences, such as "gobetts, urnell, rag, grofts, sextefothers, doubles," &c., which are plainly local, and apply to the quarries whence they are brought, or to the rough shapes of them, rather than to their office in the structures, and do not therefore fall under my present plan. The two latter words occur throughout the Ely Sacrist Rolls. Ashler, variously spelt³, is to be found in all the documents; and as it is still in common use, and its derivation unknown, I shall only give one quotation which I have selected because it contains a definition.

xxv. In the Indenture for the construction of the dormitory at Durham, 1398, the mason engages that a certain wall shall be "exterius de puro lapide vocato *achiler* plane insciso, interius vero de fracto lapide vocato rogh-wall;" and a similar phrase is repeated twice in the same document, and there is added, "Et erit *le beddyng* cujuslibet *achiler* ponendi in isto opere longitudinis unius pedis de assisa vel longioris."

Surtees
Script. tres.
p. clxxx.
and
p. clxxxviii.

37. The face of a mediæval wall is ornamented with horizontal moldings at different levels, which form basements, separate the stories of the building, and crown its upper portions. The general terms for these moldings were table, tablement, or tabling; sometimes with the addition of various distinctive epithets. These terms are either derived from the Latin *tabulatum*, a floor or story of a building, whence we easily pass to those moldings which indicate on the outside of the building the position of the floors and roof; or else from the nature of these moldings, which are wrought on the edge of thin and tabular stones⁴.

Tabulatum occurs in its proper sense in the monastic writers, thus: Gervase tells us, in comparing the new work at Canterbury with the old, "quod novum opus altius est veteri quantum superiores fenestræ tam corporis chori quam laterum ejus a *tabulatu* marmoreo in altum porriguntur;" and the stone work of the octagon at Ely was finished "usque ad superiorem *tabulatum* in 1328."

Gervase.
1322. 63.
Also
G. Malmesb.
Gale. 306.
Ang. Sac.
i. 644.

From accounts and indentures the following passages may be taken:

xxvi. Bere stone, bought "pro *tabulamentis* et gargol," of the new tower.

xxvii. In the Indenture for altering Westminster Hall (1396), the masons engage to make "toute la *Table* des mures de la grand sale." "La quele table surmontera l'auncien mure deux pees d'assise parmy la dite mure." "Et ferront la dite table selonc le purport d'une *firurme* et *molde*." (Vide Ex. xvii. p. 23.)

Roll. 1365.
Brayley's
Houses, 187.
Rymer vii.
794.

³ For example: ashelar, ashlar (Westminster, in Brayley, 187), asshele (Fotheringhay), achelor (Burnley), achiler (Durham dormitory), hastler (Ely, 13 E. III.).

⁴ Mr Willson defines *table*, "any surface or flat member in architecture." I fear that the examples are all at variance with this definition. The architectural table is the edge, and not the surface of the slab. "*Tablatura*" and "*tabula*" are however applied to the reredos of an altar. Vide Exeter Fabric Rolls, 1318 to 1322. *Monasticon*, v. App. xvii. Vol. III. p. 162. Will of Henry VII.

- Katrik contract. xxviii. "A botras rising unto the *tabill*," "a botras dyand under the *tabill*," and "the height of the walles of either ele under the *tabill*, aboven the ground, sall be made of sixtene fote hight."
- W. Worcester. 272. xxix. "Boterasses magnæ quorum aliquæ sunt in latitudine inferius, apud *le table* versus et prope terram, 2 *virgarum*."
- Smith's Westminster, 202. 210. xxx. Stones for the *tablements* of the great hall, and many entries for painting the *tablements* in the Chapel, occur in the Westminster account rolls.

In these examples the term in question occurs without a distinctive epithet, but the context in most of them indicates differences of position, the tables being described as crowning the walls, surmounting the buttresses, or being placed next the ground.

38. Now the distinctive epithets that are applied to the tablings are, *Ground*, *Earth* or *Grass tables*, *Lodgement tables*, *Bench tables*, *Severonde tables*, *Corbel tables*, *Crest tables*, *Skew tables*, *Water tables*, *King tables*, *Fractables*, *Foot tables*, and so on; the meaning of which I shall endeavour to pick out in order from the examples.

- Fotheringhay contract. xxxi. The ground of the same body and isles (of Fotheringhay church) to be maad within the erthe under the *ground-table* stones with rough stone. The steepil shall haf in lenght (height) *iiij*^m fete above the *ground-table* stones.
- W. Worcester, MS. 200. Nasmith, 282. xxxii. *Altitudo turris Sancti Stephani Bristoll continet in altitudine from the*
erth
*grasse*¹ *table to the gargyle est 21 brachia, id est 42 virgas.*

Now the usual distribution of the table-moldings of a gothic base is represented in fig. 10, Plate III. A plain slope B is the first (reckoning from below upwards), then a flat surface C corresponding to the *truncus* or *dado* of the classical stereobate, then a projecting molding D¹. This is the basement of Fotheringhay church², and the common arrangement of the simpler buildings. In more elaborate structures the number of these base tables and intermediate "champs," or "fasciæ," is increased, and the latter are often carved in pannels, &c. Fig. 11, is the basement of Eton College Chapel, in which a second table F is introduced.

The ground table, grass table, or earth table, "*le table versus et*

¹ Nasmith has edited this passage incorrectly. It is distinctly written in the manuscript as I have printed it. *Grasse* table appearing strange to the writer, he has apparently inserted the more usual epithet "*erth*" above it as a gloss, and not as a correction.

² This basement is Vitruvian in the arrangement, although not in the form of its parts. A, quadra; B, spira; C, truncus; D, corona and lysis.

³ In the representation of this basement in the Oxford edition of the Contract, p. 20, the slope is not shewn; but I have no doubt it is buried under the *grass* as usual.

prope terram," must be the first slope B; and I believe that the remaining base tables, whatever may be their number, were termed the ledgement tables.

39. The word *leggement* simply implies lying or horizontality; but as all tables are horizontal the epithet cannot be in this case applied in its general sense, but may fairly be taken in the more limited one of a basement, the whole mass of which lies on the ground below the wall⁴; and this is confirmed by the two examples of Fotheringhay and Eton, in which, as I shall shew, the basement moldings are described under this epithet.

At the end of the Fotheringhay Contract it is covenanted that the mason, W. Horwode, shall be paid by instalments as the work rises, thus, to begin, "when he hath hewyn and set his *ground table* stones and his *ligements*, and the wall thereto wythyn and without as it ought to be well and duly made, then he shal haf vj^{li} xiiij^s iiij^d." The directions for these members in the body of the contract are unfortunately interrupted by an illegible portion, which I shall venture to supply as follows:

xxxiii. "The ground of the same body and isles to be maad within the erthe under the ground-table-stones with rough stone; and fro the ground-table-stone (to the lege-)ments, and alle the remanent of the said body and isles unto the full hight of the said Quire, with clene hewen Asshler altogedir in the outer side unto the full hight of the said Quire; and all the inner side of rough stone except the *bench-table-stones*," &c.

This passage shews that the legement table was immediately above the ground table, and we may therefore assign B, fig. 10, to the ground table, and D to the legement table.

⁴ The word *ledger* is still used by masons for any horizontal slab of stone*, such as the covering slab of an altar-tomb, and in this sense we find it in various ancient documents, e. g. "100 foote of blacke touchestone is sufficient for the *legger* and the base of the saide tombe," (of H. VII.). Also the height of the tombe of Ralph Greene, at Luffwick co. Northampton, is covenanted to be "avec le *leggement* trois pees d'assise."

Harl. MS. in
Britton, A.A.
ii. 21.
Indent.
Halshead's
General. 186.

⁵ This contract has been preserved to us by Dugdale in the *Monasticon* (iii. 162), where it is printed in black letter; the original is lost. The above quotation is a literal transcript, with the exception of the following portion, which runs thus in Dugdale, "within the ende under the ground-table-stones with rough stone; and fro the ground-table-stone be ments; and alle" &c.

* *Ledgers* are also those horizontal bars of a scaffold which lie parallel to the wall, those that are perpendicular to it being the *putlogs*, and the vertical poles the *standards*. *Liggen*, for lying, remained

to the time of Chaucer, &c. W. Cannynge of Bristol, Warton's
by his will in 1474, leaves two service-books, called
Liggers, to the choir for his chantry priests. Great
books of accounts are still called ledgers.

- xxxiv. The works of Eton College began July 3, 1441, and in 1442 we find an indenture with certain masons, who engage to deliver at Eton by Whitsuntide (May 20), 416 feet of "legement table, being full joints, at the least iij ynches or more, clene apparailled in the form that is called *casshe pece*, according to a mould to them delivered" by the clerk of works; also by Midsummer "1024 feet of tweyne legement tables full joints of iiij ynches or more; with poynts after a mould delivered with xii coynes iiij skouchon¹ anglers and viij square anglers to the said first legement table." MS. in Brit. Mus. as quoted in Britton, A. A. 2. 89.

These legement tables were required within the first year of the work, and may therefore be supposed near the ground, and it must also be presumed that the chapel was the portion of work which was first begun. Fig. 11 is the basement profile of the chapel in which B is the ground table, then occurs an unusually high plain portion of wall C, and then the first ledgement table F. Now the explanation which I offer of the above entry is this: the 416 feet of "legement table, in the form that is called *casshe pece*," is a part of the table F, which is worked with a casement. *Casshe* is a misreading for casement, probably written with a contraction. The "1024 feet of tweyne legement table" includes the remainder of F and the whole of D; and the basement is said to have a tweyne or double legement table, because there are two, F and D.

- xxxv. In xxiii pet'. pro tablis et *leggemens* empt. 3s. 9d. pret ped. 2½d. Ely Sacrist Roll. 13. E. III.

No context here explains the term, which occurs amongst other entries for the purchase of stone, and it may therefore either be for base moldings or slabs—"leggers."

40. *Bench table* only occurs in the above passage, (Ex. xxxiii.) and must mean the stone seat that runs all round the inside of the wall of this church, as in a great many others.

- | | |
|---------------------------------------|---|
| Katrik contract. | xxxvi. In the Katrik contract the mason "sall make tablyng of the endes of the forsaide Kirke of a Katrik with <i>severonne tabill</i> ." |
| Hist. Dun. Scriptores, 3. p. cccxxvi. | xxxvii. "CUSTUS LATAMORUM. Et Johanni Thomson pro factura xxxv ulnarum <i>tabulæ</i> pro xxxvij ulnis de <i>perpent</i> <i>achillar</i> pro factura xij <i>corbels</i> pro factura xxiiij ulnarum de <i>severans</i> pro factura lv ulnarum de <i>parapent achillari</i> et <i>crestes</i>" Expences of Hall at Pyttington, 1450. |
| Hearne's Glastonbury, 287. | xxxviii. "Md comenawntyd and agreed with Wyllm Est for viii th and iii th footes off <i>crease table</i> and <i>severall</i> <i>table</i> att iiijd. the foote, hytt to be made off the stone off taynton, &c. . . ." Expences of the foundation of Corpus Christi, Oxford, 1517. |

¹ Vide Index.

41. Mr Raine, commenting upon the first example only, refers the epithet to the old French *severonde*, the eaves of a house. The original gables of the aisles and chancel of Katrik church have been destroyed, so that we are left to guess. The other examples confirm this derivation, for this table is coupled with parpents, corbels and crestes, all shewing that the upper finishing of walls was in hand. The term therefore may belong to the common gable-coping represented in fig. 12.

42. By Henry the VIth's will the cloister of King's College is to be in height "xx feet to the *corbill table*," and a tower to be in height "120 fete to the *corbyl table*." The *corbell table* also occurs in the Accounts of the repairs of the Tower of London; and 64 feet of stone for *corbel tables* in the Westminster Accounts.

24 H. VIII.
Bayley.
Smith, 207.
208.

The two first examples prove that this corbel table was at or near the summit of the building, and in the Ely Rolls (Exs. xxxix, xl) it is joined with gargoyles, crests, and parpents, all belonging to upper works. Now corbels are known to be ornamental brackets which project from a wall for the purpose of carrying a weight. There is no difficulty in granting the usual interpretation, that this is the upper table below the battlements, and derives its name from the sculptured flowers or knots at equal distances, with which it is commonly decorated.

The phrase however is more descriptive of the Norman corbel table, which is really supported by the corbels, than that of the later examples, to which the above quotations refer, and in which the corbels, or rather bosses, are inserted amongst the moldings of the tabling, and do not appear to support it. The word probably remained from the old time after the arrangement had changed.

xxxix. "In 36 lapidibus vocat. *skewes* empt. 27^s. pret ped. 9. d. In 5 gargules empt. 5^s. In 80 ped. de corbel tables empt. 30^s. pret ped. 4d. . . . In 120 ped. de corbeil tables empt. 15^s." 33 E. III. Ely Sacrist Roll.

xl. "Custus novi operis. In 90ft. de parpent asshele empt. 45^s. pro pede 6d. 300 de sextfother empt. 4l. In 8 petris empt. pro gargoyles 16^s. pro pet. 2^s. In 40 ped. de crestes magnis empt. 33^s. 4d. pro ped. 7d. In 20 ped. de corbel tables empt. 18^s. 4d. pro ped. 11d. In 8 skochon crestes magnis empt. 8^s. pro pet. 12d." Ely Sacrist Roll. 45 E. III.

42. To understand the epithets *crest table* and *skew table*, it will be necessary to compare them with other terms that belong to the upper finishing of the wall.

This commonly consisted either of a plain parapet, or of a *battlement*, a well-known indented form originally borrowed from fortification, but afterwards adopted largely in decorative architecture. The word is so

well established, that it is unnecessary to multiply quotations concerning it. It occurs perpetually; thus in the will of Henry VI. the *battlement* of the quier is mentioned. In the Burnley contract, "the hylings (aisles) are to be *battled*¹ after the form of a *battling* of the chapel," and in the Fotheringhay contract, a *square embattaillement* is agreed upon.

Bayley.

44. The specifications of works to be done at the Tower of London, 23 Henry VIII. contain many terms for the upper works. A general survey and repair of the walls is ordered, and the walls are to be *embattylled*, *garytted*, *tabled*, *ventyd*, *lopyd*, *copyde* and *crestyde* with Cane stone; which phrases are repeated over and over again in application to the several walls and towers in order, with the occasional omission of one or more of the words. Then again we have such phrases as the following:

XLI. "The compass of the same walle with Cane (Caen stone,) a *skew* and *crestyd* *quynys* (quoins) in Cane asheler, and more in *skew* and *crests* to the same spacys on the west side Item at the Juell Hows doore iij spaces covered with *skew*² and *crest*."

45. Now there can be no difficulty in supposing that the *skew* and *crest*, which surmounts the walls, is the common form of coping (fig. 13) consisting of a sloping face or *skew* B topped by a roll moulding or *bowtel* C which forms the *crest*, and thus we have an excellent phrase for this architectural member. *Cresse table* (i. e. crest table,) has already occurred (Ex. xxxviii) and in the Westminster contracts we find

Smith. 207.
209.

XLII. "22 pieces of Caen stone wrought for *scutables* (skew tables) for the new alura," and again, "13½ feet of Caen stone for *sencrestes* for the new alura," (sencreste I presume to be an abbreviation of the phrase *skew* and *crest*.)

Fothering-
hay contract.

Oxford
edition, p. 24.

The flying buttresses of Fotheringhay are to be made "according to the arches of the qwere both yn *tablestones* and *crestis*, with a square embattaillement therupon." As the drawing shews them to be of the simplest form, with a mere chamfer on the lower edges, and capped with the above-mentioned *skew* and *crest* molding, while the clerestory wall is surmounted by a square embattlement, I interpret the passage by supposing the *table stones* to mean the said *skew*, the *crestis* to be the roll molding, and the *embattaillement thereupon* to allude to the entire *range* of the buttresses, which may be said to be surmounted

¹ "BASTILLE: Fortifié avec des tours et des créneaux." (Roquefort).

Ac. of Arm.
ii. 261.

² *Skew* is a common word with workmen. "*Skew* or *Campher* is the cutting off a corner of a wall." R. Holmes.

by the battlement of the clerestory, and not to mean that each buttress is to have a square embattlement, which is a very unlikely decoration.

Crest is, however, a general term for any ornamental upper finishing³.

- XLIII. Whethamstede, abbot of St Alban's, spent upwards of £120. on the walls of his abbatial library, "*deducta vitriacione crestacione positione descorum.*" Hearne's Otterbourne ed. 1732. l. cxxiii.
- XLIV. In Lydgate's "Troy Boke" Priam procures—"Each carver and curious joyner to make *knottes* with many a quaint floure—to sette on *crestes* within, and eke without"—and soon after we are told of "the lusty *tablements*—*vinettes* running in *casements*." Warton's Hist. of Poetry. 2. 93.
- XLV. "With lime and stone for to reyse a wall,
With *batayling* and *crestes* martiall."
Lydgate, Troy, 213. c. xi.

Crest has already been quoted from the Ely Rolls, Ex. xl, in connection with other entries relating to upper works, and the walls of Catterick Church are finished with "a course of aschelere (A), and a course of creste," (B), fig. 13.

"Crest" is even applied to the cornice of the classical entablature in the earliest English document that alludes to this style, namely, the agreement with Torrysany for the monument of Henry VII., "a vault with archytraves, and frese, and creste." "Basements of white marble squared with levys and crests," also occur in the same document, and "a creste of copper gylt rounde aboute the worke squared wyth portcullies and ffloredelis⁴."

- XLVI. "A *crest* of entail with a bowtel roving (?) on the crest." Beauchamp Contract for desks and organ-loft.
- XLVII. "Le *creste* supra magnum altare." Finchale Inventories, &c. 1463. p. ccxcii.

³ A projecting course of tiles with which modern bricklayers are wont to ornament the top of a wall below the coping bricks, is called *tile creasing*, evidently *cresting*, as above.

⁴ I quote the following from a note of Mr Way, in page 102 of his recent edition of the *Promptorium Parvulorum*: "The finishing which surmounts a screen, roof, or other ornamented part of a structure, was called a crest, such as is seen at Exeter Cathedral, on the high-ridged roof. The Stat. 17 E. IV. c. 4, comprises an enactment respecting the manufacture and dimensions '*de teule, appellez pleintile, autrement nommez thaktile, roftile, ou crestile,*' the prescribed length of the last being 13in., the thickness five-eighths, with convenient deepness accordyng. Crest tiles, pierced with an ornamental open pattern, were to be seen on the roof of the ancient hall of the templars at Temple Balsall, Warwickshire. In Hall's Chronicle are described, '*crestes, karued wyth vinettes and trailes of sauage worke,*' which ornamented the banquetting house prepared at Greenwich in 1527. Reprint, pp. 606, 722. '*Crest of a house, coypeau de la maison.*' Palgrave, *Eclaircissement de la Langue Francoise*, 1530."

- Holmes's Ac.
of Arm. 3.
111. XLVIII. "*Crists*," says Randle Holmes, "are wrought stones either half-round or with bottles (bowtells) or triangular to lay on brick or stone walls to secure them from weather. Some call them top stones."
- Kennett,
Par. Ant. XLIX. "Et Willielmo Hykkedon . . . ad doland. et perficiend. le *crest* super cancellum prioratus ibidem xxiv sol, &c." Accounts of Prior of Burcester, 3 H. VI.
- p. 71. L. "*Cristam* . . . pretiosissimam super feretrum glorioi martiris Ædmundi." Cronica Jocelini de Brakelonda, 1198.

46. The slits or spaces between the rising parts of the battlement are termed the *crenels*¹ in the mediæval documents, but were sometimes simply called the *spaces*, as in Art. 44. The rising parts are the *cops*.

- Bayley's
Tower. LI. "Item in the hye white tower the *cowpyng* of xlvij *coppys* on the west side; and on the south side, the *spaces* between in length vi fote the left, and some vii fote, and in height vi fote." Tower Works, 23 H. VIII.

The phrase to "cope" a wall, and the "coping" of a wall, is still in use amongst masons in relation to the upper course or crest, and has the same derivation as the *cop* (from the Anglo-Saxon "*cop*," *the top*, *cop*, or *head of any thing*). But in this example, the expression "cowpyng of the coppys" distinctly separates the two words.

Somner's
Dict.

Holmes' Ac.
of Arm. iii.
473.

Randle Holmes describes a battlement as made with "wheelers" and "kneelers," which he thus defines: "A *wheeler*, are wrought stones that ly leuell and streight, yet make outward angles when other stones are ioyned to them...A *kneeler*, are stones that stand upright, that makes a square outward aboue, and inward below."

Kennett,
Par. Ant.

- LII. "Johanni Coventre de Banbury tegulatori capienti in grosso ad *coppiendum* prædictum domum iv lib. i den." Accounts of Prior of Burcester, 3 H. VI.

1696. p. 381.

- LIII. "A yew-tree cut at the top with *loop* and *crest*, like the battlement of a tower." Plot's Staffordshire.

This application of "crest" to the rising parts or cops, is shewn to be erroneous by the preceding explanation, for the crest is the stone coping or molding on the top of the cop.

The *square* embattaillement (of Fotheringhay) must mean that the crenels and the cops are alike squares in their outline, in contradis-

Warton's
Hist. i. 68.

¹ "*Creneaux*, dont le singulier est *Crenel* inusité, sont ces dentelures quarrées intervalles de pleins égaux, qui sont au haut des murailles d'une ville, tour ou forteresse." Dict. de Nicot. The word is variously spelt "kyrnells," "cornelles," &c. in the old romances. Licences to erect fortifications contain permission "*batellare et kinnellare*." The garytte of Art. 44 is a term of fortification, a "guerite," watch-tower, or look-out place on the roof. (Vide note in Prompt. Parv. ed. 1843, p. 187.) A loop is a narrow window. "A loupe to look out of a house or wall." Withal. ed. 1634, p. 241.

inction to another form of battailment, in which the crenel is a narrow slit.

48. The *bretissementa* of Example LVIII. (below), seems to be a general term for the upper finishing or parapet of the wall, for it is there specified that it is to be *batteled*.

- LIV. "And every towre bretexed was so clene,
Of chose stone that were not ferre a sonder."

Lydgate's Troy, ii. c. 11.

- LV. "On the height of the same cover, from end to end was a most fine
brattishing of carved work."—Rites of Durham.

- LVI. "BETRAX of a walle (bretasce...bretays) *Propugnaculum*." Prompt. Parv.
p. 50.

49. In the Catterick contract the word *aloryng* occurs with various spelling. Mr Raine has successfully shewn, by comparing the different passages³, that this is the parapet-wall; but, as he observes, "the word is, however, in strictness of speech, more properly applicable to the gutter or horizontal foot and water path, which the parapet supported and protected, than to the parapet," and this interpretation is confirmed by the often-quoted passage of Robert of Gloucester's Chronicle.

- LVII. "Up the *alurs* of the castle the laydes thanne stode,
And byhelde this noble game, and wyche knyghts were god."

Rob. of Gl.
i. 192.

- LVIII. "Et desuper istam historiam fenestrarum erunt honesta *alours* et bretes-
montz batellata et kinnellata; quæ quidem *alours* et bretismentz
erunt de puro achiler et plane inciso tam exterius quam interius"
"et sowtgavill . . . cum latitudine spissitudine bretismentz et *alours*,
muris antedictis correspondens." "Et supra ipsas fenestras superiores
faciet in utroque muro *ailours* et bretissementa battellata, de puro
achiler." Contracts for Dormitory, Durham.

Surtees'
Scrip. tres.
p. clxxx.

p. clxxxviii.

- LIX. Randle Holmes, describing a tower with a plain battlement (rather parapet,) says, that "the battlement is not made with wheelers and kneelers,

Acad. of
Arm. ii. 470.

³ In Mr Way's note to this article, he shews that the word was applied rather indefinitely, to denote the various appliances of ancient fortification, but that it more properly signified the "battlements." Randle Holmes draws a distinction between brettesing and battelling, which is purely heraldic.

Acad. of
Arm. i. 19, 32.

⁴ "In the first place a buttress is spoken of as rising into the table that shall bear the *aloring*. The *aloring* was, therefore, something above the table or cornice. Secondly, the choir-wall was to be twenty feet high with a *ualuryng* above, that is to say, with a course of ashler and a course of crest. Again, (3) the south aile was to be *alourde* like the quire, and the north aile *alurde* (4) like the south aile, and the *aloryngs* (5), and the *aloryng* (6), were, by the contract, the last parts of the building to be finished.

Here, therefore, the word *aloring*, as understood by the contracting parties, must imply the parapet-wall, and the best proof of this, in addition to the above, is, that the actual parapet consists of a course of ashlar and a course of crest, (Fig. 13), as was required." (Raine's Catterick.)

but is straight and even in (with?) *the walk of the wall*." (Vide Art. 46.)

LX. "ALURE, or alurys of a towre or stepyle. *Canal, grunda*¹." Prompt. Parv. 10.

This is only one application of the word *alura*, which occurs so frequently in the sense of a passage or gangway—the *allorium* of Du Cange.

Bayley's
Tower, 107.

LXI. "Fieri faciatis super eandem turrin in parte australi superius versus austrum, imas *aluras* de bono et forti mæremio et per totum benè plumbari, per quas gentes videre possint usque pedem ejusdem turris, et ascendere, et meliùs defendere, si necesse fuerit²." Rot. Liberat. 25 H. III.

In the following examples of the uses of the word, LXII. LXIII. shew that it was applied to the upper passages of a church, commonly called clerestory and triforium galleries³. In LXIV. LXV. and LXVI. it is employed for other passages or galleries, and in LXVII. to the covered ways at the sides of streets, which are still to be seen in Chester, and in continental cities, especially in Italy.

¹ "*Grunda, tecti prominentia. Italis gronda sunt colliquæ, nostris Gouttiere.*" (Du Cange.)

Cours. d'Ant.
Mon. t. 8.
pp. 225, 237,
305, 325.

² M. de Caumont has shewn that wooden galleries were frequently carried round the tops of towers on the outside of the walls. In the twelfth century, stone machicolated galleries were contrived, but these did not always supersede the former. He also remarks, that these galleries were not always at the extreme height of the tower, for another story often rose above them before the roof was put on. Examples of these constructions may be seen in the plates of Mr Johnes' translation of Froissart. The second peculiarity seems to have been imitated in some ecclesiastical towers, as for example, the west tower of Ely, and the angle turrets of King's College, Cambridge. The *vamure* of the following examples was probably the parapet-walk. In the repair of the upper part of a wall in the Tower of London, we have "the walke under fote called the *vamer* to be repayred with Cane stone by the masons." (Works to be done at the Tower, 23 Henry VIII.) "A goodly mount with towers and *vamures*, al gilt, with all things necessary for a forteresse." (Hall's Chronicle.)

Bayley's
Tower.

Reprint, 723.

³ "Triforium" is by modern writers applied to the gallery or galleries immediately over the pier arches of a church, but not to the upper gallery, which they term the clerestory gallery.

The only ancient writer who uses the word is Gervase, in whose account of Canterbury cathedral it occurs many times, and is plainly employed for the clerestory gallery as well as for the lower one, and for one in the side aisle wall.

Gervase, 1303.

Thus comparing the old choir with the new, he says "Ibi triforium unum, hic duo in choro et in ala ecclesiæ tercium." These three galleries are very clearly shewn in a section (pl. v.) in Britton's Canterbury cathedral.

Gloss. in x.
Scrip.

The word seems to be synonymous with *alura*, as a passage or thoroughfare. Somner indeed derives it from the latter word. Perhaps it was confined to covered passages, but it certainly was not to passages in the thickness of the wall, because the lower triforium of Canterbury is not so constructed, but passes over the side aisle vaults. "Triforium" is also a kind of pierced or open work in embroidery or metal; for which see "Tracery" below, and the word itself in Ducange, who tries to connect the two meanings.

- LXII. "Pro sexdecim fenestris factis de novo in superioribus *alluris* ecclesie, 12l. 16s." Ely Sacrist Roll, 21 E. I.
- LXIII. "16 loads of Rygate stone for the *alura* of the upper chapel" (of St Smith, 191. Stephen.) 26 E. III.
- LXIV. "For timber for the new *alur*' between the king's chamber and the said chapel." 19 E. II. Brayley's Houses, 127.
- LXV. "2 pair of hinges for hanging two doors in the new *alura*." Smith, 208.
- LXVI. "*Alura* qua ducit a coquina conventus, usque ad cameram prioris." Hearne's Otterbourne, p. cxi.
- LXVII. "And thurgh the towne w^t crafty purveiaunce
By grete avise and discrete ordenaunce,
By compase cast and squared out by squyers
Of pullished marble upon strong pyllers
Devysed were longe, large, and wyde,
Of every strete in the fronter syde
Fresh *alures*, with lusty hye *pynacles*,
And moustryng outward costly *tabernacles*
Vaulted above lyke to *rectynatoryes*
That called were *deambulatoryes*,
Men to walke togheters twaine and twaine
To kepe them drye when it happed to rayne,
Or them to save fro tempest wind or thundre,
If that them lyst shroude theselve there under."
- Lydgate, Troy Boke⁴, c. xi.

50. Water-table occurs in Hall: "from the first water-table to the raysyng or resun pieces⁵, was bay windowes on every side." Holmes uses the epithet water-tables, and says, the French heralds do generally "make their round towers not with any water-tables, as we usually draw them." By his figure this is the plain slope or earth-table. It is also to be found in Moxon's "Mechanical Exercises" in the same sense. Leyburn defines a water-table in brick-work to be "where the thickness of the walls are abated (or taken in) on either side the thickness of a brick, namely, two inches and a half." Hall. Chron. 605.
Holmes Acad. of Armoury, ii. 451, 456.
Moxon's Bricklayer's work, p. 28.
Leyburn's Architectonice, 1707, p. 64.

In fact, it may be defined to be a plain projection or set off, one that allows the water to trickle down the wall, in opposition to the larmier or throated table, which throws the water off. The word is still in use.

51. In the Ely Rolls, we have "38 ped. de kyngestabl'," 8 E. III.

⁴ Warton was the first who drew the attention of antiquaries to the passages of our poets which illustrate the nomenclature of ancient architecture. He was one of the writers who contributed to revive a taste for Gothic architecture, and in his History of Poetry, and Notes on the Fairy Queen, may be found most of the passages which have since been so frequently copied by glossary writers. The above he has not printed at length, and therefore I have done so.

⁵ "*Raising piece*, are such pieces that lie under the ends of beams and summers upon brick and stone work, or upon timber wall-plats by the sides of houses." (R. Holmes, iii. 111.)

and "60 ped. kynges tables," 19 E. III. But the second entry is joined with others, as follows, which serve to explain its position.

LXVIII. "*Custus novi operis.* In 100 pet. vocat sextefother 12s. In 16 forme-pecys empt. 8s. In crestes et parpent assblers empt. 20'. In 72 forme-pecys empt. In 60 ped. kyngestables et 40 ped. crestes 67s." Ely Sacrist Roll, 19 E. III.

These entries I believe to belong to the upper works of the stone octagon at Ely, which were never quite finished, although enough remains to shew what was intended. These consist of a parapet, or brattishing of open tracery-work, surmounted by a bold crest of leaves connected by inverted arches and foliation. "Form-pecys" I shall shew below to be the stones that constitute tracery; and the other items, crests and parpent assblers plainly belong to work of this kind. Beneath the parapet, instead of a corbel-table, there is a deep hollow occupied by running leaves, and having small ball-flowers at intervals. The form and arrangement so nearly resembles the ornament beneath the seat of the royal throne in the great seals of Henry III. and the two first Edwards, that I conjecture that it derived the name of King's table from this imitation.

Acad. of Armory, iii. 111
472.

52. "*Fractable*" (fract or broken table) "are the wrought stones that run up the gable ends or dormant windows," according to Randle Holmes¹; and he thus explains its several parts:—Fig. 14. "is termed a gable end, the fractable wrought into a foot-table (A), bottle (bowtell) (B), square (C), and top or crown bottle (D)."

Fractable will of course apply to that kind of battlement in which the table mitres and runs down the sides of the cops, instead of being placed only on the horizontal parts of the cops and crenels.

53. Lastly, from the mediæval *tablement* has been derived the word *entablature*, now universally employed for the combination of architrave, frieze, and cornice, which rests on the classical columns. Vitruvius has no single term to express the group, and uses therefore a circumlo-

Acad. of Armory, iii.
348.
iii. 393.

¹ The "Academy of Armory" of this author, (Chester, 1688,) is a vast collection of technical words from all arts and sciences, gathered principally from books; as for example, his workmen's words in the building arts are for the most part drawn from Moxon. But many of them were obtained by himself from workmen, and thus he has preserved to us several, which will be found in their proper places in the course of this paper. This appears from his complaint of a shoemaker, who gave him the terms of his craft "so mincingly, as if he had been afraid I should have robbed him of his Art, in which I did rest satisfied till a more Ingenious person informed me of the whole." Of the masons, he says, "I cannot but Honor the Fellowship because of its Antiquity, and the more as being a Member of that Society called Freemasons. In being conversant amongst them, I have observed the use of these severall tools following, &c."

cution. He speaks of "*membra quæ supra columnas imponuntur*," and of "*epistylia et ornamenta columnarum*."¹

L. 4. c. 1.
L. 7. c. 7. c. 9.
L. 6. c. 6.

Philander, however, invents the word "trabeatio," which John Shute, who copies much from him, calls "trabeations, in inglishe called architrave, frise, and cornish." The Italians, and most of the other writers of the *Renaissance*, commonly employ the triple expression, "architrave, frieze, and cornice".

In Delorme, however, we find *entablement* in the mediæval sense as a mural cornice, but by no means in the modern sense. But Chambray is, I believe, the first writer who so employed it; and Evelyn, his translator, (in 1664), who renders it *entablature*, was the first to introduce it into this country.

54. An obtuse external angle was called a scutcheon.

LXIX. "xij coynes, iij skouchons anglers, and viij square anglers to the said Britton. legement table."

¹ In the Athenian inscription, however, the three members of the entablature are included in the term *επιστάρα*, according to Wilkins ("Prolusiones Architectonicæ," p. 59.)

² This general triple division, universally adopted throughout the literature of the Renaissance, is not to be found in Vitruvius. In this author the great members of the entablature are Epistylum, zophorus, denticulus, corona, sima. Alberti apparently invented the term coronix by which to designate the whole group of members above the zophorus, or frieze. "Coronices *appellamus* partes eos supremas, quæ supra tignum promineant." The manifest convenience of this generalization has introduced the word, without alteration, into all languages, (cornice Italian, corniche French, cornice English, cornija Spanish, karnieas German.)

Alberti, l. 7.
c. 2.

As I am upon the subject of these additions to the classical terms, I may as well mention another word, which although English, and confined for a long while to the workmen, has now assumed the place and resemblance of a good classical term—I mean *Pediment*, which we now universally apply to the triangular gable of classical architecture, the "Fastigium" of Vitruvius and of the Italians, who also, together with the French and English writers, employ Frontispicio—Frontispice—Fronton—Frontispiece, respectively. Evelyn says, "those roofs which exalted themselves above the cornices had usually in face a triangular plain or gabel within the moldings (that when our workmen make not so acute and pointed they call a *Pedament*,) which the ancients named Tympanum." Evelyn's "Account of Architects and Architecture," 50. The earliest example of the word that I have been able to discover, is in the English translation of the Hypnerotomachia, "the Strife of Love in a Dreame," 1592. The original passage, describing the façade of a temple, "Al frontispicio overo fastigio," &c. is translated (and with the marginal note) as follows:

Poliphili
Hyp. c. vii.

"And to return to the view of the whole frame, in the disposing thereof as aforesaid, "A periment the Coronices by a perpendycular lyne were correspondent and agreeing with the faling out of the whol worke, the Stilliced or Perimeter, or vtter part of the vppermost Coronice, onely except," (p. 22,) ("il' stillicidio della suprema cornice.") The "stillicidio" is generally "gocciolatoio" in Italian. The insertion of the word *Perimeter* seems to shew that this writer derived *Periment* from it, as a space surrounded or bounded by a perimeter of moldings. *Pedamento* in Italian is used by Scamozzi for the Stereobate.

"A periment
in corrupt
English."

Arch. Un. ii.
pp. 43, 307.

- LXX. "In 8 *skochoncrestes* magnis," (vide Ex. XL.), Ely Sac. Roll, 45, E. III.
- LXXI. "And when the said steppill cometh to the hight of the said body, then hit shall be chaungid and turnyd in viij panes, and at every *scouchon* a boutrasse fynysht with finial." Fotheringhay Contract.
- LXXII. "*Tholus*. The knop in the middle of a timber vault, where the endes of the postes doe meet. Some call it a *scutchin*." Higin, 212.

Ex. LXIX. specifies twelve "coins," of which eight are to have right angles, and the other four, obtuse angles, or "scutcheons'." The latter pieces seem to be intended to carry the legement table round semi-octagon turrets; and the *scochon* crestes of the next example are also crestes mitring round the angles of octagonal turrets. Example LXXI. clearly refers to the obtuse angles of the lanthorn, which still crowns the tower of the church; and example LXXII. apparently describes the octagonal post which receives the principal rafters of an octagonal roof.

Vide Nicot
Cotgrave and
Roquefort.

55. Gargoyle, a water-spout, as an old and an established French word, need not detain us beyond the statement that¹ it is used also by our own early writers, as in Exs. xxvi. xxxii. xxxix. xl. Gutters also frequently occur; but the earliest mention that I have met with of an arrangement for the conveyance of the rain-water down to the ground, instead of allowing it to pour from the gargoyles, is the following order for the repair of the White Tower of London, in 1241, which not only directs the rain-water spouts to be carried down, but also points out the reason, namely, that the newly whitewashed walls may not be damaged.

Bayley's
Tower, 107.

- LXXIII. "Omnes *gutteras* plumbeas magnæ turris à summitate ejusdem turris per quas aqua pluvie descendere deberet usque ad terram extendere faciatis et descendere; ita quod murus dictæ turris, per aquam pluvie distillantem, qui de novo est dealbatus, nullo modo possit deperire, nec de facili prorumpere." Rot. Liberat. 25 H. III. (1241.)

Billings'
Kettering.

This improvement was very sparingly introduced; traces of it are to be found in a very few buildings: Kettering church, for example, and King's College Chapel. Lydgate vaunts it as an unusual practice.

Lydgate's
Troy, ed.
Marine, 1555.

- LXXIV. "And every house covered was with lead,
And many gargoyle and many hydous head
With spoutes thorough and pipes as they aught,
From the stone worke to the canell raught,
Voyding fylthes lowe into the grounde
Thorough grates made of yron perced round."

¹ Can this word be a corruption of "skew coin"?

² "*Gargles of men's figure*, Telamontes, Atlantes. *Gargles of women's figure*, Cariatides," from Withal's Dictionary, may serve to shew the technical errors of the early Lexicographers. Horman says "Make me a trusse standynge out upon *gargellys* that I may se about" (Vulgaria, 241), confounding them with corbels.

CHAPTER III.

ON PILLARS, ARCHES, AND VAULTS.

56. THE English word for the pier or column on which the arches rest, was universally *pillar*³. Of this, besides its use in documents, we have the direct evidence of an early and of a late writer. Gervase has "columpnæ enim ecclesiæ quæ vulgo *pilarii* dicuntur." And Sir Henry Wotton, in 1624, says, "Pillers, (which we may likewise call columnes, for the word among artificers is almost naturalised)." The Latin writers, however, generally use *columna*, and sometimes its diminutive, *columnella* for the smaller shafts.

LXXV. "exornavit *columnas* *columnellis* marmoreis cum juncturis seneis Leland, It. 8. 104. deauratis," (MS. in Leland;) for "conglutinand" the images, and "columpnell" around the shrine. 3s. 5d. (Raine's Cuthbert, 132.)

LXXVI. "duos utrinque *pilarios* apposuit quorum duos extremos in circuitu Gervase, 1296, 37. *columpnis marmoreis* decoravit." (Gervase.)

LXXVII. "In defectibus murorum, *pylers* graduum," &c. . . . (Tower of London, Bayley's Tower. Rymer. 9 E. III.) l'Espace entre les *Pyllers* a Westmonstier. (Indenture for Tomb of Q. Anne), &c. . . .

57. Bases and capitals are also mentioned. But the English word for the latter is always *Chapiter*, or its diminutive, *Chapitrelet*, (chapitel, Roquefort). The term *Capital* was brought in by the writers of the *Renaissance*, in imitation of the "Capitello," and "Capitulum."

³ Sir Christopher Wren describes the "*marble shafts*" at Salisbury, adding, "I cannot call them *pillars*, because they are so small and slender, and generally bear nothing, but are only added for ornament to the outside of the great pillars, and decently fastened with brass." And he uses "pillar" constantly in describing both Gothic and Roman buildings. Randle Holmes tells us that "amongst workmen of the free-masons' science, a column is ever round, and the pillar with its capital and pedestal square." Parentalia, 304. R. Holmes, iii. 460.

"PIER (per. Ang. Sax.) a peer, pillar, or foot of a bridge." Somner. (Spelman quotes *pera* in the latter sense.) The Norman pillar seems to have driven the Saxon pier out of decorative architecture, for it never occurs in the mediæval documents. It makes its appearance again in the workmen's books of the seventeenth century, (as, for example, in Moxon, 1603), "*Bricklayers' Work*," *pillars* or *piers*; and Rickman applied it to the pillars of a gothic church. But I am inclined to think that the word belongs more to mechanical construction than to decoration. A *pillar* is a decorative member of architecture, having a base, capital, and other conventional appendages, but a *pier* is any isolated mass of construction, such as the wall between two windows. Spelman's Gloss. 457.

⁴ The spelling was not settled at first: "capitell," "capitel," are used by Haydocke

Gervase, 1224,
53.
Surtees
Scrip. Tres.
11.

LXXVIII. "Ad *bases* pilariorum murus erat' (Gervase). "*Basis cum capitellis* et columpnis." (Exeter Fabric Roll, 1331). "A transmarinis partibus deferebantur columpnæ et *bases* marmoreæ." (G. de' Coldingham.) "The pillars and *chapetrels* that the arches and pendants shall rest upon." (Fotheringhay Contracts.)

LXXIX. "In uno corda longa empta pro *le chapitres* deaurandis et columnis depingendis, 8d." Ely Sacrist Roll, 10 E. III. The rope of course was to suspend the painter during his operations instead of a scaffold.

Poynter in
Nash's Wind-
sor.

Exod. xxxvi.
38.

Lydgate's
Troy.

Manners and
Household
Expenses.

Chapitrell, *bases*, *pillers*¹ *rondes* and *quarr*, occur in the particulars of the wax herce of queen Anne, described below. "120 *Chaptrielles* and *baces*," in the stall-work of St George's Chapel, "The head or *Chapter* of the pillar," (Higins, 204). "Chapter" is preserved in our authorised version of the Bible, and the word survived to the time of Moxon, who, in 1677, tells us we may "add a keystone and *chaptrrels* to an arch;" meaning, however, the impost moldings.

58. The shafts of the pillars were sometimes called *verges*. Thus Lydgate, "the fresh embowing with *verges* right as lynes," where the "embowing" expresses the groups of curved vault-ribs, and the "verges" the shafts from whose chapitrels they spring. So the canopy of Hector's tomb is described by the same author, "with crafty arches raised wonder clene, embowed over." The shaft of a classical column is termed the "*Verge de la colonne*," by some of the early French writers, as Bullant and Mauclerc. In the roll of payments for the Eleanor crosses, lately published by the Roxburghe Club, several entries occur, of which the following are specimens:—

LXXX. In 1292. "Roberto de Corf, in partem solutionis pro iij *flecchiis* iij capitibus et iij agnis de marmore ad Cruces de Lyncolnia, Norhamtonæ et Wau-tham."

1293. "Willielmo de Bernak, cementario . . . pro cariagio quatuor imaginum ad crucem Norhamtonæ, et pro cariagio capitibus et *lanceæ* ejusdem crucis de Londonia usque Norhamtonam.

Will' de Hibernia (imaginatori) cementario pro factura *virgæ* capitibus anuli et imaginum crucis Norhamtonæ."

"Johanni de Bello," for a scaffold at Northampton, and "pro *virga* capite et imaginibus ejusdem crucis ibidem assidendis."

and Evelyn. Randle Holmes says, that "the capitall is the top of the pillar, and the chapter the ball, or any other kind of work that is made to adorn the capitall." 3, 459, "he made also iij pillers of the trees of sechym, whiche pillers withe the *heedis* he overgildide and zetide the silvre *fundamentis* of tho." Exodus xxxvi. 36. Wicliffes version. "FORYNGE or fundament, *fundamentum*" and "GROWNDE of byggyng, or fundament of a byldyng." Promp. Parv. pp. 174, 216. The first courses in a foundation are still called the footings. In Coverdale's version we find "pillers with their knoppes."

¹ "The pillers of that cloistre alle—Beth iturned of cristale—with *harlas* (?) and capital—of grene jaspé and red coral." Vide Warton, i. 9.

We have here the complete history of a kind of pillar which appears to be indifferently termed *virga*, *flèche*, *lancea*, which is made of Purbeck marble from Corfe, and is accompanied by a capital. The rough form seems to have been sent by Robert de Corf, conveyed to Northampton by William de Bernak, wrought and finished by William de Hibernia, and fixed in its place by John de Bello. I conjecture from these entries that the cross was surmounted by a shaft and capital, upon which stood an Agnus Dei, the "agnus" of the first paragraph, and the "anulus" or rather *agnulus* of the others¹.

Ex. iv. (p. 10), shews that the shaft was sometimes called a bowtell, but rather as a molding, than as a diminutive pillar or columnell².

59. A pair of shafts attached either to two opposite piers, (or to a wall and a pier), for the purpose of supporting an arch or rib, are termed *responde* in the will of Henry VI., who assigns the breadth both of the quire and of the aisles of Eton chapel, "within the responds—responders—or from respond to respond;" and the piers of Fotheringhay church are termed "mighty pillars, with four responds." Gervase Gerv. 1204. simply terms them "*semipilarii*."

60. Below the base moldings of a pillar are placed certain blocks, analogous to the pedestal or stylobate of antiquity. A charge for four columns, with bases, *sub-bases*, and capitals, occurs in the Exeter Fabric Rolls of 1318-19. But the mediæval term for this sub-basis seems to have been *Patin*, both in France and England; for that we had the word *Patand*, is shewn by the Beauchamp contracts, where it occurs, (but in the carpenters' sense of the lower rails of a frame). At present we only retain the word in the sense of a *pair of pattens*. The following quotations will illustrate its meaning.

LXXXI. "STYLOBATA. . . . Le patin ou la pate d'une colonne. The footestal of Higin Junius, 203.
a pillar, or that which beareth up a pillar, and whereon it standeth on
ende Basis, the foote or base of a pillar." Higin, 203. "PATIN.
A pattin or clog, also the footstall of a pillar. Cotgrave."

¹ Entries also occur for the same appendage (of *virga*, *caput* and *anulus*) to each of the crosses of Waltham, S. Alban's, Dunstaple, and Stratford.

² It must be admitted, however, that the *flèche* above quoted is in favour of Mr Willson's opinion, that bowtell or boltel is the diminutive of bolt, the shaft of a javelin.

³ "Les patins sont des especes de plinthes de trois pouces de haut sur presque autant d'épaisseur qui servent de base à tout l'ouvrage; ils regnent de toute la longueur des stalles," &c. This explains the "patand" of the Beauchamp contract.

Stallum, *Stallo*, *Fstal*, *Stall*, are mediæval words, as a seat, (in a quire for example), or a table upon which goods are exposed to sale, but whether Pied'estal and Footstall were used in France and England before the period of the Renaissance, or were then derived from the Italian "Piedestallo," I have no evidence to decide.

Roubo. Art.
du Menuisier,
p. 230.

61. There are two words belonging to vaults, which are so much alike, that it is necessary to point out the difference between them.

Delorme, &c. "Voussure," is a vault or vaulting in general¹. "voussoir," is one of the wedge-shaped stones of which arches are constituted². The latter, as a mediæval word, only occurs in the Ely rolls.

Ely Sacrist
Roll.

LXXXII. "In 120 ped.' de *voussoirs* emp' 40s. pret. ped. 4d. . . . In 60 ped.' Burwell de *voussoirs* empt.' 10s. 33 E. III. Item 20s. pro petris de Borewell videlicet *voussoires*. 42 E. III."

The former word, under various spellings, is more common.

Palgrave's
Kalendars, i.
164.
Sparke, 107.

LXXXIII. "Indentura . . . , de *fousura* capelle Sancti Stephani Westm'." 20 E. III

LXXXIV. "fecit dealbare *volsuras* in retro choro." Swapham. Peterborough Chronicle.

Smith, 307,
308, 190.

LXXXV. "timber ready prepared for the upper *veusura* of the chapel of S. Stephen." 4 E. III. Also "*vesura* . . . *veusure* . . . *vousure*."

62. For a vault, however, the monastic writers either use fornix and testudo, or more commonly "volta," (from the French *voute*), sometimes with an apology, as "Arcus lapideos quos vulgo dicimus voltas," or, "quæ vulgariter avolta dicitur." "Archum anglice unum vovt."

MS. quoted
in Lel. Coll.
i. 23.
Mait. Paris,
1056.
W. Worces-
ter, 256.

63. Each compartment of the vaulting was termed a *severy*. Thus in the contracts for King's College chapel vault, each *severy* is to cost £100, and arrangements are made for the payments by instalments, "from tyme to tyme, until all the seid 12 *severeyes* be fully and perfyttly made and performed." 4 H. VIII.

Nasmith, 244.

LXXXVI. Memorandum de *le severee* duarum fenestrarum unius ex opposito alterius inter duas columnas continet apud ecclesiam Radclyff 22 pedes, et in longitudine 26 pedes. W. de Worcestre.

¹ "VOULSURE, *voulte* cave, voûte, lieu souterrain." Roquefort, Glossaire de la langue Romaine. "VAUSING, is to make the jaumes (of a window,) to *oversale* the Mullions, and that is wrought into severall kind of mouldings, and adorned with other works as the master pleaseth to put on." Randle Holmes. A *sailing* course for a projecting course of bricks is still used.

Acad. of
Arm. 3. 473.
Leonis Palladio, ii. 46.

² In Inigo Jones' notes to Palladio already mentioned, I find *gimal* used for *voussoir*. "The gimals and keystone of the arch." In the English Serlio, "translated out of Italian into Dutch, and out of Dutch into English," 1611, "the cunei or *pennants* of the arch" continually occur; but I believe the translator has merely taken the Dutch "penanten" for want of knowing the corresponding English word. However, Evelyn also employs it. In describing the form of arches, the *rysant gablets* (Ex. ix. p. 11) of the King's College Contract shews that the ancients applied to arches, the terms of moldings, as we do now. The outline of these gablets, shewn at A fig. 15, is the ogee or resant-shaped arch. Randle Holmes' "crown bottle," &c. (Art. 52) is another example.

Evelyn's
Acc. of Arch.
27.

³ Spelt *vensura*, *vonsura*, &c., in Smith's text.

- LXXXVII. "facta sunt per eosdem tres *le civerys*" (namely of Norwich cloister) . . . MS. 226.
Nasmith, 302.
"usque ad illas *les civerys* in quibus mariatagia dependent." W. de
Worcestre⁴.

By Gervase, however, *ciborium* is used in this sense. Now the ciborium is properly the canopy of the high altar, which is supported upon four pillars, and which is usually vaulted in one compartment. Thus each compartment of a vault resembles a *ciborium*, and may be so called. "Duo quoque *ciboria* hinc et inde ante hiemem facta sunt." Gervase,
1229, 15. *Severey* and *civory* are apparently therefore corruptions of *ciborium*.

64. William of Worcester applies the term "fretted vault"⁵ to that of St Mary, Redcliffe, which is of the class which I have called *lierne vaults*. The epithet *fretted* applies to the foliation of the compartments; for he also uses it for the west door of Radcliff, which he says is "fretted" in the head. The passage is erroneously printed in Nasmith, and runs thus in the manuscript:—

- LXXXVIII. "Latitudo capellæ Beatæ Mariæ de Radclyff in occidentali parte ecclesiæ MS. p. 199.
Nasmith, 271.
continet 10 virgas. Longitudo de capelle Altitudo voltæ frettæ
archuatæ usque ad coopertura plumbi Altitudo voltæ archuatæ
tocius ecclesiæ" &c. &c.
"frette vowted" occurs again in reference to St John's Chapel, Bristol. Nasmith,
p. 216.

65. The great stones which are placed at the intersection of the ribs, and which are usually decorated with sculpture, are *Keys*, *Bosses*, and *Knottes*. Thus,

- LXXXIX. Gervase describing the progress of the works at Canterbury, relates how certain compartments or "*ciboria*" of the vaults were completed. These, putting a part for the whole, he calls *claves*, and explains Gervase,
1228, 33.
"*clavem* pro toto pono *ciborio*, eo quod clavis in medio posita partes undecunque venientes claudere et confirmare videtur."
- xc. "In quibus (pilariis) appositis *clavibus* et fornice facta." Gervase,
1228, 40.
- xci. "The principal *keys* of the said vault, shall be wrought more pendaunt and hollower than the keys of the body of the chapel, and all the other lesser keys to be wrought more pendant and hollower than the keys in the body of the said chapel." Indenture for the Roof of St George's Chapel, Windsor, 5 June, 1505. Nash. Wind-
sor Castle.
- xcii. "Et ferront les dits kervers un arche d'alabastre amoute tout la dite tombe en longure et largure avec pendants et *knottes*." Indenture for tomb of Ralph Greene. Halstead's
Genealogies,
p. 188.

⁴ This article relating to Norwich cloister is written in a different and later hand and ink from the rest of the MSS. Nasmith has not noticed this, and has printed *civers* for *civerys* in the first of the above passages.

⁵ In Auvergne *cibory* is used for a vaulted tomb. (Ducange). A compartment is also termed a *Bay*. Vide Contracts in Chandler's Life of Waynflete, p. 398.

⁶ Vide Art. 79, p. 54, below.

- xciii. "The riche Cardinal of Winchester gildid al the Floures and *Knottes* in the Voulte of the Chirch." Leland, Itin. i. 18.
- Lyttelton's Exeter, 8. xciv. "Solut. Joh. Badde peyntor de Exon pro pictura LVII *nodorum* in australi ambulatoria eccles. Cath. Exon." Exeter Fabric Roll, 1439.
- Smith's Westminster, 190. xcvi. "Carpenters carving the *bosses* of the upper chapel." (twice.) St Stephen's Chapel, 21 E. III.
- xcvi. "Solut. Magistro Will^o. Schank¹ pro dicta volta depingenda cum le chapitres et *boces* deaurandis ex conventione in grosso. 10^l" Ely Sacrist Roll. 10 E. III.
- xcvii. "Solut. uno tornatore pro *boces*² ad voltam superioris istorie tornando, 5s. 9d." . . . "Solut. Johanni de Burwell pro j imagine talhando super le principe *keye* voltæ superioris." . . . "Solut. Johanni Rok pro j *clave* talhando ad voltam superiorem." Ely Sacrist Roll, 13 E. III.
- xcviii. "In duobus lapidibus vocatis *keyes*, emp. 3s." Ely Sacrist Roll, 31 E. III.

The latter entries relate to the wooden vault of the central octagon at Ely, which is arranged in imitation of a stone vault. Ex. xcvi. belongs to the lower vault, and Ex. xcvii. to the small upper vault of the lantern. The work of John of Burwell still remains in the center, and has acquired great additional interest from the discovery of its history, but the remaining *keyes* of this vault have been destroyed.

66. For the ribs of the vault we have only the nomenclature of Delorme, 107. Delorme. He calls mediæval architecture *modern work*, and says, "Au iourd'huy ceux qui ont quelque cognoissance de la vraye architecture ne suivent plus ceste façon de voute appelée entre les ouvriers La mode Françoisse laquelle veritablement je ne veux despriser, ains plustost confesser qu'on a faict et pratiqué de fort bons traicts et difficiles." The ribs according to him were *branches*, and were termed according to their position, *croisès d'ogives* (AB fig. 16), *Liernes* (DH. CG) *Tiercerons* (AC, AD, &c.); *Formerets* (AF. EB), which lie next to the wall, and are only half the size of the others; *Arcs doubleaux* (AE. FB), which separate the compartments of the vault, and are thicker than the others.

Delorme, 108, 110.

Trans. Inst. of Br. Arch. 1842.

Smith's Westminster, 203, 217.
R. Holmes' Acad. of Armory. 3. 356.

The solid block of masonry which projects from the wall, and upon which the ribs rest, is the *tas de charge*, or rather, *stat de charge*. This is usually carried up to about half the height of the vault, as I have shewn elsewhere.

¹ Thomas Shank occurs in the St Stephen's Accounts, 26 E. III., as a gilder and decorator, "making pryntes and placing them in the same chapel."

² "On the ynsyde was the whole house of Ceder, with *throwne knoppes* and floures; so that there was no stone sene." (Coverdale's Bible. Kings iii. vi.) A turner was anciently called a thrower. (Holmes).

67. The thin vaulting, or voussure, which rests upon the ribs, and ^{Delorme.} which is usually constructed of the lightest material, is termed by French writers the "*pendentif*." This word requires attention, because at present, *pendant*, its English equivalent, has been misapplied to the *keys* of the vault. The term merely means that the surface in question hangs over, and not that it hangs down. It occurs in Ex. xcii. which is extracted from an indenture for the construction of the monument of Ralph Greene, at Luffwick, in Northamptonshire, (6 H. VI.). This monument still exists, but its canopy has been unfortunately destroyed for many years. A drawing, for which I am indebted to the courtesy of E. Blore, Esq., shews the monument in the same state as when it was engraved for Halstead's Genealogies, in 1685. ^{Halstead, 186.} It is an altar tomb, very similar to that of Thomas Fitz Alan, earl of Arundel, 1415. But it has once had in addition a vaulted canopy, the stumps of whose pillars only remain. This vault is described in the indenture as "*un arche d'alabastre amounte tout la dite toumbe en longure et largure avec pendants et knottes*." In which passage the *arche* means probably the external archwork. The *pendants* are the vaulting surfaces below, and the *knottes* the keys or bosses of the vault. ^{Blore, Mon. Remains.}

The following entry seems to refer to stone for building the pendentives, or else to the *vousoirs*, which were called "Pennants³."

xcix. "In cariagio et excisione petr' empt.' apud Swaffham quæ vocatur *pendaunt*." Ely Sacrist Roll, 1322.

³ Vide note to Art. 61, above.

CHAPTER IV.

ON WINDOWS.

68. ACCORDING to the nomenclature and orthography at present employed for the parts of windows in Gothic architecture, the upright sides are called *jamb*s, the horizontal base is the *sill*, the vertical bars of stone that divide the openings are *mullions*, and the horizontal bars, if there be any, are *transoms*. The openings or light-spaces between these are termed the *lights*, and the complicated frame-work above is *tracery*; when the window is square-headed the upper piece is called the *lintel*¹.

These are nearly all mediæval English words, and I shall exemplify them in turn.

- c. In the enumeration of mason's work at the tower of London, we have—
 "all the *soyles* and *jaumes* of two greate wyndowea." The *soles* of the windows are mentioned in the Fotheringhay contract, and the "*soyle* of the yle windowes" in the will of Henry VI. Also 30 pieces of Caen stone wrought for *scills* in the Westminster accounts. "iiij windows ij of them w^t. iiij lyghtes new made from the *transum* upward." Also "covering a great bay window, and *sowlyng* the same window" (occurs twice.) (Tower of London, 24 H. VIII.) "ij *lyntons* made for the ij wyndowes" occurs in the carpenters' accounts of work at the Tower, and "*lintels*" in the stall-work at St George's. (20 E. IV.) "Lynterelles." (Hall, 639). "Lintelles." (Ely Roll, 33 E. III.) "*Bases fenestrarum*" is Gervase's expression.
- Bayley, 24 H. VIII.
 Smith's Westminster, 207, 208.
 Bayley, 24 H. VIII.
 Poynter.
 Gervase, 1229, 49.

69. The following passages contain *mullion*, with varying orthography.

- ci. "In 80 pedes *monialium* empt'. 26s. 8d. pro pede 4d." 31 E. III. "In 200 pedes de *monialibus* empt'. 54s. 2d. pret. ped. 3½d." 33 E. III. Ely Sacrist Rolls.
- cii. "180 feet of Caen stone wrought for *moynielles*," . . . "two layers of stone working on the east gable and *moynels*." St Stephen's Chapel.
- ciii. "Wrought by the said joyners lxxviiij *monyalls* of tymber in the king's gallery, and in the counsell chamber redy wrought, as also the
- Smith, 184, 207, 208.
 Bayley.

¹ Godfrey Richards, in 1662, has "the soiles—the jaumes—and the transoms or crosse pieces of windowea." In Moxon's *Mechanick Exercises*, 1677, are "*Jaums—soile* or *selle*—*lintel* and *lintol*—*transom* (defined, the piece that is framed across a double-light window); and *munzion* (defined, the upright post that divides the several *lights* in a window-frame):" and Halfpenny, even in 1725, writes "*jaums*."

mending of the *rabetts* of the wyndowes, the olde *monyalls* of them new stopped with tymber," &c. Tower of London, 24 H. VIII.

civ. "The postes or *monyalles* of every wyndowe was gilt;" also "monelles." Reprint, 608, 722.
Hall's Chronicle.

From these examples it is evident that the original form of the word is *monial*, which I shall venture to employ in future. I conceive it to be derived from the French "*moyen*, qui est au milieu;" the old form of which is *meian* or *menel*. They are called "*Meneaux ou croisillons des fenêtres*," in that language².

70. The use of the word mullion, as well as of tracery, by the modern writers, is, as far as I can make it out, derived from Sir Christopher Wren, who employs them habitually in his reports. Thus, in describing Salisbury cathedral, he says, that "the whole church is vaulted with chalk between arches and cross springers only, after the ancients manner, without *orbs* and *tracery*; and the windows are not made too great, nor yet the light obstructed with many *mullions* and *transomes* of tracery work —." Afterwards, in describing the proceedings of the freemasons, he mentions "the tracery work (as they called it) of which this society was the inventors." Parentalia, 302, 304, 307.

These words were adopted by Bentham and Milner, both evidently deriving them from Wren, from whom they quote largely with admiration. Dr Plot, his cotemporary, also uses the word; and from these authorities the words derive their present universal employment. Other early antiquarians make use of awkward circumlocutions³ for tracery. Thus War-ton, one of the first admirers of Gothic architecture, can yet find no better terms for this beautiful and characteristic principle of decoration than "Ramified windows divided into several lights, and branched out at the top into a multiplicity of whimsical shapes and compartments." But soon after he introduces a description of "fret-work thrown like a web of embroidery over the old Saxon vaulting of Gloucester⁴."

² This word is used both for the uprights and the transoms. "Ce sont dans les croisées les *montans* et *traverses* de bois, de fer, ou de pierre, qui servent à en separer les jours et les guichets." D'Aviler. D'Aviler, li. 682. Ed. 1691.

The intermediate upright bars of framing are still called by joiners *mintins*, but the outside uprights are called *styles*, and the horizontal bars are *rails*. "Six pieces of timber called *mountaynes*." Smith's West. 207.

"Orthostate . . . contreforts *montants*. The side beames or postes in a house standing upright: also the stones in masonrie bearing the like stresses, and so placed." Higgs' Junius, 212.

³ Antony Wood speaks of the "crustation" of the windows, meaning, I believe, the *cusps*; and Walpole describes "gothic arches of pierced work" and "network." Gutch. 462, 555. Strawberry Hill, 33, 47.

⁴ R. Holmes, another cotemporary of Wren, gives both mullion and tracery. "*Mul-*

71. Instead of tracery every mediæval account relating to windows contains an abundance of stones called *form pieces*, and allusions to *forms*, which, as I shall proceed to shew, was their proper word for the tracery.

In France the stone frames of Gothic windows are to this day termed *formes de vitres*, forms or seats for glass; for, as is well known, the word form (pronounced with the long o) bears, amongst others, the sense of a seat or receptacle, as a long bench or the seat of a hare¹. Bailey defines *form* (in mechanics) to be a kind of mould whereon a thing is fastened or wrought; and we have examples of this use in the printer's forme of types. In French and in the mediæval Latin the stalls of a choir are so termed, and the French use it for a stone dry dock.

Fellbien.
Enc. Met.
Arts et
Metiers, t. viii.
pp. 685. 687.

In the "Encyclopedie Methodique," after a description of the process of making up the "*panneaux des vitres*," as they call the great sheets of lozenge-shaped glasses, united by lead, we are told that these *panneaux* are either placed in wooden frames as in common buildings—in window frames of iron—or else "*dans des formes de vitres divisées par des meneaux de pierre, comme dans nos églises*." The

Acad. of Ar-
moury, 3.
112.

Evelyn. Acc.
of Arch. 10.

Palgrave,
v. 3. pp. 166,
170, 173, 182,
187.

l. 3. c. 71.
Ed. 1843;
p. 233.
Also Du-
cange.

Acad. of
Arm. 3. 145.
Salmon. Po-
lygraphies,
32.
Bayley.

Reprint. 648.

lion or *munition*, the upright stands of a stone window." "*Trasery* is the working of the top part of a window into several forms and fashions." Whether or no this latter word was derived by these writers from the masons I cannot tell. It is never to be met with in the documents relating to masonry. But there are two terms relating to pierced work in the nomenclature of the embroiderers and workers in metal, from either of which "tracery" may have been derived. And considering the contemptuous opinions which Wren and his cotemporaries entertained of this class of decoration, they are likely enough to have applied an embroiderer's phrase to it. Evelyn speaks of the lace and other cutwork, and crinkle crinkle of Henry the Seventh's chapel. One of the terms in question is "triffarie" "opus triforium." Under *triforium* Ducange has given numerous examples of the use of this word, and the inventories of plate in Palgrave's "Ancient Kalendars" supply many more. It seems to have been some kind of pierced work in metal, or other material, sometimes but not always used as a border. Of the other term we have a distinct account in the work of Theophilus, "*Diversarum Artium*," who gives us a whole chapter "*De opere interrasile*." This work consisted of thin metal plates, upon which patterns of leaves, animals, and birds were traced, and the field or ground pierced or cut out. Plates so prepared were employed to ornament the covers of books, and also introduced as bands into stall work. Lock-plates and furniture of this kind of work may still be seen. In his preface he says that the Arabians were famous for this kind of work. Hence we may suppose that patterns, without reference to the piercing of the ground, in which animals and birds are introduced derived their epithet of Arabesque. Our early writers usually term this *antique* or *antike* work, "a work for delight sake, being a generall or irregular composition of all manner of compartments of men, beasts, birds, flowers, fruit, and such like, without either rule or reason." Holmes. "A portall with panells of *drapery worke* with ij dores, with a crest of *antyk* upon the hed and ij splandrellys for the carying of the dore." Also a "mantell of waynscot wrought with *antyk* over the chimney." Tower repairs, 24 H. VIII. "*Anticke* worke of *Romayne* figures." Hall. Chron.

¹ "FOORME, longe stole." "FOORME, of an hare, or other lyke." Promp. Parv.

following entry for glazing in the Ely fabric Roll of 13 E. III. is perfectly intelligible with the above nomenclature.

- cv. "xxi panell'. albi vitri 1s. 10d. per panell. i *forma* vitri in grosso 24s. ij sem. alb' vitri 13s. 6d. 10 panell. faciendis de vitro domini 6s." (and also a charge for repairing panells). "Solut. Will^o. Vitriario, pro prædictis panellis et aliis supponendis in *formulis* superioris istoriæ, per 8 septiminas, ex conventionione 6s. 8d."

72. Here we have the complete history of the glazing of the windows; two seams of glass are bought, a seam being 120 pounds or 24 stone. One *forma* vitri, or "grande forme de vitres," is paid for "in grosso," that is, a window is completely glazed; and certain "panells" ("panneaux") are made up and placed in the *formulæ* or small tracery of the windows of the upper story—"formula" being in this passage used as a diminutive, of which there are several examples in Du Cange in its application to seats; it appears in one passage of Rymer as "formella."

Other examples of the form-pieces² follow.

- CVI. "In 120 ped. de vousoirs empt. 40^s. pret ped. 4d. In 200 ped. de monialibus empt. 54s. 2d. pret. ped. 3½d. In 90 lapidibus vocat. sextefoyther empt. 18s. 4d. In 2 lapidibus vocat. *fourme peces* empt. 14d. In 41 lapidibus vocat. *fourme peces* majores empt. 27s. 4d. pret. lap. 8d. In 10 lapidibus minoribus vocat. *fourme peces* empt. 5s. In 60 pedes Burwell de vousoirs empt. 10s." . . . Ely Sacrist Roll. 33 E. III. (Continuation of Ex. xxxix.) It appears, from a subsequent entry, that the parish-church was in building.

- CVII. The accounts for St Stephen's Chapel contain a great number of entries for form-pieces, most of them mentioned in connexion with the windows, and none of them so as to indicate a different employment of the stones so called. Smith's West-minster, pp. 183, 185, 186, 190, 192.

In 5th and 6th E. III. there are ten entries of pieces of Ryegate stone for the form-pieces at the east gable, or sometimes for the window in the east gable, including in the whole ninety-two pieces. As this was a large six-light window with a transom, and with panelled tracery on the walls and spandrels, this number of pieces would be required for the tracery-work. Also in the same years are five similar entries of form-pieces for the sides of the chapel, or for the upper story of the chapel, or for the windows, including ninety-one pieces; but some of the entries are printed twice over, and probably many omitted, so that no very accurate deductions can be made.

73. *Mold-stones* are mentioned for windows both in the Ely Rolls and those of St Stephen's Chapel, and were probably intended for the jambs of the windows³, which being deeply molded require larger stones

² From Art. 51, it would seem that the term *form piece* was applied to tracery, whether glazed or not.

³ No ancient term has been preserved for the projecting molding which crowns doors, windows, and other arches, (as AB, fig. 17) if we except "hoodmold," an excellent word, which, according to Mr Willson, is "still in use in Yorkshire, where many old masonic

Pugin's Specimens, i. 9.

than usual. Thus, in 13 E. III. we have "petris de mold pret. pet. 6d.," and in 26 E. III. "17 de muldestones pro fenestris ecc^a. parochialis," from the Ely Rolls; and in the accounts for St Stephen's Chapel, 5 E. III. "15 pieces and 19 pieces of Ryegate stone for the mold-pieces to the upper windows." The first entry above may be for a door-jamb or any other architectural member requiring deep moldings.

I conclude them to have been employed for jambs rather than for arches, because the stones of the latter have the name *cousoirs*; and this word occurs in conjunction with *monials* and *forme-pieces* in an account already quoted (Ex. cvi.) relating to windows.

74. The openings between the mullions or monials are termed the *lights*; and thus a window is commonly described as of four lights, two lights, and so on. The Catterick and Fotheringhay Contracts give many examples of this phraseology, which however is to be found in many other documents. Sometimes the windows are said to consist of so many bays or dayes. William of Worcestre generally prefers *panell*, under different forms, to *light*. I shall give some specimens of his mode of describing windows, the numbers referring to the pages in Nasmyth's edition.

W. de Cham-
bre.
Surtees,
Scrip. tres.
131.

H. VI. will.

cviii. "Quelibet fenestra continet duas panas vitreas (79). Quelibet fenestra in le ovyrhistry continet 5 vel 6 pagettas, anglie panys (93). Quelibet fenestra—habet 3 luces (235). Continet tres dayes vitreas" (296). Similarly we have "panas glasatas" (79); "panellas" (83); "panas luces" (285);—"6 luces id est parvæ fenestræ sunt in quolibet magna fenestra" (292). A bay-window with two transoms is described as being "in altitudine trium *stagarum*" (287).

75. It must be observed that the word *light* is applied solely to the large principal openings between the mullions, and that the smaller glazed openings in the head of the window formed by the tracery are not alluded to.

In the contract for glazing the windows of the Beauchamp Chapel at Warwick, as printed by Mr Nichols, the whole of the openings of the tracery are enumerated and measured, so as to throw considerable light upon the ancient mode of describing this kind of decoration.

The agreement under the head "Measures of Glasse," proceeds to

terms remain." Rickman calls it the "drip-stone," and others the "weather-molding." These are objectionable terms, because they apply as well to straight as to arched tables, and they imply that the member is exposed to the weather, whereas the hoodmold is as often found within as without, and is simply an appendage or border to the arch, derived from the cymatium or external architrave molding of the Romans.

"Label," which has been sometimes awkwardly applied to this purpose, is borrowed from heraldry, and belongs to straight-headed openings alone. (Vide Note at p. 10.)

describe both the east window and the side windows, as follows. To explain the nomenclature I have given in fig. 17, a diagram which exhibits the configuration of half of one of the side windows, and have added letters of reference. Recollecting that this is only half the window, it will be seen that the numbers of each figure agree very well with those of the tracery. The east window agrees equally well with its specification, as will be seen by comparing it with the engravings in the 4th volume of Britton's "Architectural Antiquities."

- cix. "South Windowes. (Vide fig. 17). In the south side of the chappell be three windowes, every windowe containeth vj lights (Q). Every light containeth xxj foote. Item viij smaller batem'nts (R) above; and every batem'nt containeth ij foote and a halfe. Item iiij angells (S); every of them half a foote and a quarter. Item ij hiest small lights (T); ether of them containing a foote and a halfe. Item all the katures (V); quarrelles (X); and oylements (Y). So every of the said windowes containeth Clvj (feet). All in toto iiijC lx foot ix inchea."
- cx. "In the est windowe be vij lights, of the which three in the middle, every of those contene in glasse xix foote. Also sixe batem'nts lights, every light conteneinge ij foote. Also *xij batement lights*¹, every conteneinge a foote and half a quarter. Item 4th lights of the same windowe, every light conteneinge xij foote and half a quarter. Item viij small lights, every of them conteneinge a quarter of a foote. Item viij other smalle lights, every of them conteneinge a quarter of a foote. Item other iiijth batem'nts, every of them conteneinge a quarter of a foote. Item in the katures, quarrelles, angells, oylets of that est windowe cometh to iiijth foot. In toto Cxlix foote i q. of a foote and ii inchea."

Nichols
Beauchamp
Chapel, 29.

76. In this document every opening with vertical sides and an arch-head is termed a light; but most of those above the principal lights are called batement lights.

All these upper lights, however, differ in form from the principal ones in one respect—that instead of terminating below with a horizontal line, they are cut off angularly; they are lights with the lower corner cut off, or, in the language of workmen, they are lights with a *batement*—for this word is used for a piece cut off from another; and hence the term "batement lights," which is used for most of these upper lights in the above description, and is doubtless applicable to them all.

Moxon's Mec.
Ex. House
Carpentry, in
Glossary of
terms.

¹ The words in italics are printed in Mr Nichols's copy, *A xij base bateridge*. This does not connect itself with the remaining words of the sentence, and I have ventured to substitute a phrase, which at least agrees with the window itself. The original indentures are lost. Vide Nichols, p. 29.

A Quarrelle or quarry of glass is the small lozenge-shaped pane used in making up the pannels of leaded windows. The term in the present case is probably applied to those openings of the tracery which are so small as to employ only a single quarrel.

Oylement or rather Oylet¹ is commonly applied to the small windows, or crossed loops in mediæval fortification (fig. 18), but upon no distinct authority that I am aware of. In the accounts of St Stephen's Chapel, we find "40 pieces of Caen stone for oylets."

Smith's Westminster, pp. 207, 209.

In the present case the term seems to apply to the trefoil openings marked Y. The Angells or angular openings are identified by the specified number to be those marked (S). Katurs can be shewn to mean the same as the openings now called Quatrefoils by many examples. The English dictionaries shew *cater* to be equivalent to *quatre*. The tomb of Richard Beauchamp is directed to have under each principal tabernacle or "housing" at the sides a goodly *quarter* for a scutcheon of copper and gilt to be set in. One of these quarters is represented in fig. 19, and would now be termed a quatrefoil pannel. In the Indenture for finishing the turrets of King's College Chapel, Cambridge, "crosse quarters" are among the decorations, and accordingly fig. 15, which shews a part of the turret, exhibits a vertical row of diagonal (or cross) quatrefoil openings: "29 caters," "6 ft. of caters," &c., occur among the items of the stall-work of St George's Chapel, meaning, of course, that common band of ornament, in wood and stone, which consists of a series of quatrefoil pannels².

Vide Poynter's Essay in Nash's Windsor Castle.

77. The forms of tracery openings are nowhere else alluded to, as far as I am aware, except in the Rites of Durham, where the small upper lights of a perpendicular window are called "tower lights" or "tower windows", of course from their resemblance to the small windows or loops of turret-staircases. The window of the Galilee is described as containing "six fair lights of glass severed by stone, three above and three beneath; and above in the highest part of the window six little glazed lights in tower manner." Again in one of the Ely Rolls—

Rites of Durham, 82, 83.

¹ "OILLET, *Yeux*." (Roquefort.) We still retain oylet-hole "for a tag or point to go through;" and it is in this latter sense that the cross loops have been termed oylets, from their terminations.

² The words trefoil, quatrefoil, cinquefoil, are borrowed from the mediæval language of heraldry and decoration, in which, however, these terms appear to have been confined to groups of leaves. Bentham, who first applied the language of heraldry to the Norman moldings, also set the example, which has been pretty universally followed, of giving the above terms to openings, pannel and arch-heads.

M. de Caumont happily applies *lobes* in lieu of *foils* to these terms. (Vide Art. 79.)

- CXI. "In viij crosbarres factis pro les *oes* superioris istoriæ." Ely Roll, 13 E. III.

The "O" is manifestly the round window (fig. 20), two of which are still in each face of the stone octagon, and each fitted with cross-bars, as in the sketch. The "upper story," however, seems to indicate a different position for them, and the actual *oes* of this entry were probably in the wooden lantern, where there are still windows of the same general form, although altered by Essex.

78. It is well known that in the later periods of Gothic architecture the use of stone pannelled tracery increased gradually to so great an extent, that in the more elaborate buildings the walls and vaults, and every space unoccupied by actual windows, were covered by them. I shall proceed to shew that these pannels were termed "orbs." This I shall do by comparing three independent passages, in which the word occurs, with the existing buildings to which they refer.

- CXII. (1) The Indenture for the tomb of King Richard II. and his Queen, in Westminster Abbey, covenants that there shall be niches for statues on each side having *orbs* between them to match. "Et 18 R. II. in Rymer vii. 735. les ditz masons ferront measons (*maisons*) pur xii images, c'est assavoir vi a lune coste et vi a lautre coste du dite tounge, et le remenaunt du dite tounge sera fait ove (avec) *orbes* accordauntz et semblables as dites measons."

Accordingly the tomb has tabernacles (*maisons*) at the sides, between which are placed blank pannels (*orbs*) corresponding to them, as may be seen from the drawing of the tomb of Edward the Third, which is exactly similar, in Blore's "Monumental Remains."

- CXIII. (2) William of Worcestre describes the tower of St Stephen's at Bristol³ in the following words: W. Worc. p. 208. MS. Nasmith, 282.
- "Habet 4 storyes et ibi in quarta storia sunt campanæ.
In superiori historia tres orbæ in qualibet panella.
In secunda et tercia historia sunt duæ orbæ in qualibet panella 4 panellarum.
In inferiori *historia*⁴ sunt in duobus panellis in qualibet panella south and west fenestræ, in aliis duobus panellis ex parte boriali et *orientali* sunt duæ archæ."

³ Engravings of this tower are in Lysons's Gloucestershire, Pl. 37, and in Seyer's Bristol.

⁴ Our author often writes words carelessly, and in these passages I have been compelled to make two corrections for the sake of sense. In the first, *panella* was written for *historia*, and in the second, *occidentali* for *orientali*. These are errors in the manuscript, not in Nasmith. The second error is proved from the context as well as by the building, for the south and west windows having been mentioned, there remain only the north and east sides for the arches.

If *orba* be translated "a blank window," the above becomes a correct description of the existing tower. For its decoration consists not so much in stone panneling as in literal blank windows, which are formed in each story. The lower windows are open as usual, but in the upper story, where the bells are, the blank tracery is not pierced, but a window-opening is formed between part of the mullions only of the central blank windows of each side. The description, if translated thus, will agree perfectly with the tower as it stands:—

The tower has four stories, and the bells are in the fourth or upper story. In the upper story there are three *blank windows* on each side.

In the second and third stories are two *blank windows* on each side of the four.

In the lower story there are *windows* on the south and west sides, but on the north and east there are *arches*, (for on these sides the tower joins the church).

- cxiv. (3) There exists an indenture for the finishing of one tower at some one of the corners of King's College Chapel (probably as an experiment); for in the same document it is covenanted that all the *fynyalls* (pinnacles) of the same Chapel shall be made according to one that had been set up. It is agreed that the said tower is to have "fynyalls, rysant gabbietts, batelments, *orbys*, and crosse quarters, and every otherthyng belonging to the same—accordyng to a plat thereof made." This description corresponds very well with the existing tower, part of one compartment of which is shewn in fig. 15.

4 H. VIII.
Vide Maldon.

I shall return to this in the next section, and shall now merely point out the *orb*, or blank pannel EE, with its cinquefoil head, observing that this is not opened with tracery for glass as usual, but that the tracery, or string of *cross quarters*, is so introduced, as to be a mere piercing of part of the stone pannel, without destroying its character as a blank pannel.

As in all these examples the word so plainly applies itself to a blank or blind window, I imagine it must be derived from the Norman French *orbe*, "qui est caché, secret, privé de quelque chose, aveugle. *Orbus*. Lat."

Lacombe, i.
348; ii. 381.

The fact that stone panneling was first called by a name that implies a blank window, would explain the history of its introduction into mediæval architecture, even if the existing examples did not shew it¹.

79. The heads of gothic arches are decorated with peculiar and characteristic appendages, represented at large in fig. 21, where ABC is

Archæologia,
x. 90.

Reprint, 630.

¹ William of Worcester employs the word again (p. 279) in describing the Chapter-house of the Augustine canons at Bristol, and it also occurs in the accounts of Louth steeple. Hall has "vantes in orbes with crobbes dependyng," and Sir Christopher Wren speaks of "orbs and tracery," in the Parentalia (304).

the arch, and DEF FGH the additions in question, by which the opening of the arch acquires the figure which is termed a cinquefoil, from the number of *foils* or leaves into which it divides itself. These appendages were first distinctly noticed by Sir James Hall, who named them *cusps*.^{Sir J. Hall, p. 32.} Rickman calls the entire arrangement featherings or foliation, and the separate small arches² cusps. When the cusps are themselves cuspidated, as at *mno*, then he applies the term double-feathering.

The only ancient allusion to these members is preserved by William of Worcester, in the description of the west door of Radelyff Church, Bristol, already given above (p. 8). It is evident from the general contents of this work, as I have already stated, that this writer had himself no technical knowledge of masonry, and that the two descriptions which he has preserved to us must have been either copied by him or dictated to him. At all events he derived them from a mason.

Of the door-way in question, he says, "The west dore ys fretted in the hede wyth grete genlese and smale." And the sketch in fig. 22, shews that the head of the door-arch is furnished with the appendages or cusps just described. Mr Willson first pointed out this application of the passage to the feathering of the arch, but was misled in his explanations by Nasmith, who prints the word "gentese."^{Glossary in Pugin's Specimens, Nasmith, 209.}

The facsimile (Pl. I.) will shew that the word is distinctly written with an *l*, and indeed that the writer has departed from his usual scrawl, and taken great pains to make each letter distinct, as if the word was new and strange to him; so that the only ambiguity in it is the usual one between the *u* and the *n*,—*genlese* or *geulese*. I prefer the former reading, because I believe the word to be a corruption of *genouils*³. For with workmen a *knee* as well as an *elbow* is a bent piece; as, for example, the crooked timbers used in ship-building. But these cusps, DEF FGH, may in this sense be exactly described as *knees*, and the smaller ones, *mno opq*, in like manner. The above description, therefore, is a very consistent account of the door-way, which is fretted in the head with great knees (DEF, &c.) and small ones (*mno*, &c.)

² However, the mathematical *cusp* is the point formed by two parts of a curve meeting, and the name is therefore correctly applied by Hall to the points E, G, &c. and not to EFG, as Rickman has it.

³ "GENOILS," (Roquefort.) "Genouil, *genouillet*, dim., a knee; also a certaine peece of crooked wood in the poepe of a ship." (Cotgrave and Nicot.) A workman ignorant of French might pronounce either of these words so as to correspond to the above orthography. "*Knee*, or *knee-piece*, or *kneeler*, is a piece of timber growing angularly or crooked Some call it a *crook*, or a *knee-rafter*." R. Holmes.^{Acc. of Armory, iii. 110.}

In like manner the cusp resembles the angles ABC of the heraldic *frett*, fig. 23, and hence the door is said to be *fretted*¹.

80. Fig. 24, will explain another arrangement which belongs to the interior construction of windows. This represents a window of a common form viewed from the inside. In the thick walls of mediæval structures, the tracery and its glazing are commonly placed much nearer to the outer surface of the wall than to the inner, notwithstanding the deep moldings which usually encircle the outer arch-head, and run down the jambs.

An arch or rib (ABC) is placed so as to carry the inner surface of the wall. In simple examples like the present, this rib is plain, and dies against the jambs, but in superior buildings is richly molded, and a shaft, with base and capital and side-moldings, are added to the edges DE of the jamb. But this arrangement is mostly distinct from the window-tracery. This arch is of a different and larger span from that of the window-head, because the spreading or "embrasure" of the jambs increases the opening inwards². It is also often of a different curvature, and the decoration of the two disconnected and separated by the plain splayed sides F of the window-opening. Connecting the two, and resting at one end on the tracery and at the other on the rib, is a narrow vault or *vousure* G, which again is not necessarily of the same curvature as the sustaining arches, but which carries the core of the wall above.

81. This very arrangement by which a vault or arch of a different form from the window-opening is placed within it, for the purpose of carrying the wall above in such a manner as to increase the light way, is to be found in the system of Philibert Delorme, and he terms it the *arrière vousure*, or rear-vault of the window, in which he is followed by all the French writers on the *coupe des pierres*. As the contrivance is so universal in mediæval architecture, we can hardly doubt but that this name is also the original one, for Delorme uses it without explanation, as if it were already well established and understood. We may there-

¹ Vide note B at the end of this Chapter.

² The window-sides F, and the slope H below, (as well as the soffit of a square window), are the *embrasures*; a word which originally had reference to the divergence or splay of these surfaces, but which appears to be sometimes employed for them whether they diverge or not. The use of the word is clearly shewn in the following passage:—

"Les *embrasures* de croisées sont pour l'ordinaire revêtues par les côtés de deux morceaux de lambris nommés *embrasements*, d'un plafond par le haut, et d'une banquettes ou soubassement par le bas." Roubo, p. 181. (Art. du Menuisier.)

fore call the said vault, rib, and shaft, the rear-vault, rear-rib, and rear-shaft of the window or door; for the same appendage is universal in door-ways, where it is employed with admirable effect to enable the door to clear the arch-head as it opens. But the interior edge (D or E, Fig. 24) of the window side, was termed in French the *escoisson* Delorme, 250. or *écoinson*. "Fault aussi que le derriere des pieds droicts des fenestres que les ouvriers appellent *escoissons*, soient fort embrasez, à fin que la fenestre de menuiserie se puisse joindre contre le mur et qu'elle n'empesche à donner la clarté et recevoir tant de lumiere que faire se pourra." (Delorme.) And the same term is employed by Felibien and Roubo, Roubo. Art. du Menuisier, 183. but its exact meaning is defined by a letter of reference in D'Aviler (Pl. 51). The following example shews that it was used in England.

cxv. "Et solvit Johanni Knayth et Willielmo Chambre cimentariis pro factura ij fenestrarum ex convencione secum facta in grosso c'. Et eisdem pro factura ij formpeys chaumeres retournes corbels transowms j sol skownsiom pro ij fenestris in grosso lxxvj. viij^d." (Pytyngton Hall.) (The masons appear to have furnished two windows complete, and certain portions enumerated for two other windows.) Surtees' Scrip. tres. p. cccxxv.

Of these the "formpieces," "corbels," and "transoms," need no farther explanation. "Chaumeres" are probably *jaumers*, i. e. stones for the window jambs. "Retournes" for *returns*,—the angular finishing of the hood-mold; "i sol" is one *sill*, and "skownsiom" is the *ecoinson*.

The "pilastres des écoinsons" of Roubo, correspond exactly in position to the mediæval *'ecoinson shaft* (or rear-shaft) above described³. Art. du Menuisier, pp. 183. 111. Pl. 30.

82. The thin wall which is frequently placed below the sill in the inside of a window (I. fig. 24), is called by French workmen the "mur d'appui" (or by some the sill is termed the "appui," and the thin wall below it the "allege.") The name, as well as "accoudoir," is applied to it because it serves to lean upon in looking out of the window, and similar phrases were employed in England as follows: Felibien, 472. 479. De Vir-loys, l. 47.

cxvi. "The selyng of xi wyndowes rounde about over hed, and the *lennyng places* of the same" "Item, made new in the quenes dynyng chambre a great carrall window and *lennyng places* made new to the same and a *halpace* under fote, new made and new joysted and bourded" also "lennyng peace" "leanyng borde," &c. (Joyners' and Carpenters' work at Tower of London, 24 H. VIII.) Bayley's Tower.

³ A corner cupboard was also called an *ecoinson*. Mr Way suggests that hence the *equinch* or *oonce*, as the diagonal arches are termed which carry an octagon tower or spire upon a square, may be derived. Vide Accounts of Louth Steeple, and W. de Worcester, p. 196.

This relates of course to the wainscot lining of the wall in question¹.

83. The iron work of ancient windows consists (1) of a strong bar *ab* (fig. 17) at the top of the monials, running in one piece from jamb to jamb; (2) of one or more upright bars *f* in the midst of the lights; (3) of short horizontal bars *c, d, e*, extending only from monial to monial, and having staples to receive the upright bars, which usually pass through holes in the upper bar.

cxvii. "1 stay-bar, 4 standards, and 12 transeons for the window of the bell-tower." (Smith's Westminster, 206).

Here the numbers shew that the window was a four-light window, the *stay-bar* being the horizontal bar *ab*, the *standards* the upright bars *f*, and the *transeons* (three to a light) the short bars *c, d, e*. Similar entries occur in the same page, some of them explicable by supposing two standards to each light, which is sometimes the case. This nomenclature was not invariable; the long bar or stay-bar was sometimes called by the general name "tiraunt." For want of space I cannot enter at present into the nomenclature of iron work in general. The small iron bars to which the lead pannels are tied seem to have been called saddle-bars in the old time as they are now.

Smith's Westminster, 185.

cxviii. "In diversis *soudetes* factis pro fenestris superioris istorie novi operis" "xij^{ss}. barres et *soudetes* reparandis." Ely Sacrist Roll, 13 E. III.

Smith, 196
197.

cxlix. "Nine small bars of iron called *soudlets*, to hold the glass in the windows," also 61 soudlets, 90 soudlets, cramp-bars and soudlets for the windows. (Westminster Rolls.)

Stapel-barres are also in the Ely Roll (13 E. III.). These being bars to which *staples* are fixed, may either be the short cross-bars called *transeons* above, or they may be those bars which carry staples for the purpose of fixing the edges of the lead pannels. For the latter are secured in the ancient windows by a series of small keys or wedges inserted in staples, at equal distances round the margin of the pannel.

84. That the term *clerestory*² was applied to the upper story of a church is evident from the first three examples which follow, but the

¹ That *selynge* is the lining of walls with wainscot may be shewn by many examples. "Lambriz, wainscot or *seeling* worke." Higgs, 198.

² Moxon and Holmes give a different definition to this term, which must either have had a double meaning, or else have changed it altogether. "Clearstory windows are such Windows that have no transum or cross-piece in the middle of them to break the same into two Lights." (R. Holmes, iii. 109). "Clarester windows," (iii. 112, 473). Blomfield absurdly uses the word (cleristery) for the *sedilia*, defining it to be the seats in the wall on the S. side of the altar in which the *clerks*, viz. priest, deacon, and subdeacon sat in *stories*, one higher than the other.

Blomfield,
Norfolk, 2,
536.

others shew that it was not confined to this sense, or to ecclesiastical buildings. Thus in Ex. cxxiv. it is used for the open tracery of a carved chapel screen, which we may conclude was as usual made with closed pannel work below, and open treillage above; and apparently "clerestory" was used for any mode of admitting light over head. William of Worcestre always uses "ovyрstorye" or "ovyрhistorye," for the clerestory of a church.

- cxx. "And the *clerstory*, both within and without, shall be made of clene Asheler." Fotheringhay Contract.
- cxxi. "And the forsaide Richard sall make the *piers* with the arches and the *clerestory*, &c." Katrik Contract.
- cxix. "Thomas Hyx did glazen a window in the *clerestory*." Black Book of Blomf. Norf. Swaffham. 3, 511.
- cxix. "Cloister in height xx feet to the corbill tabel with *clear stories*, and butteraces with finials." H. VI. Will.
- cxiv. "Item, I ordeyn and bequethe that the ii chapelles of our Lady and Seynt George wythyn the seid chirch of Seynt George (Stamford) be closyd with *ostrich boarde*, and *clere storied* after such quantity as the closure of pleyn borde there now conteineth." Will of W. Bruges, 1449. Testamenta Vetusta, 293.
- cxv. "It^m. made a new *clerestorey* in the west ende of the greate chambre in the entry next to the closett, agenst the seid chambre the bredeth of the house w^t. a penthous over the hed of it for y^r. wether." Bayley's Tower, p. xx.
- cxvi. "It^m. a particion made between the seid entre and chambre contaynyng the bredeth of the same chambre, w^t. a *clerestorrey* in the upper ende thorow, and a doore to the same." D^r. Tower Repairs, 24 H. VIII.
- cxvii. "And in the said stepill shall be two flores, and abof either flore viij *clerestorial* windows set yn the myddes of the walle, eche window of three lights." Fotheringhay Contract.

85. The precise meaning of the word *oriel* has excited much discussion. It is now commonly applied to the projecting bay-window of Gothic domestic architecture, whether it rest upon the ground, as in the case of those which are usually appended to the upper extremity of an ancient hall, or whether it be supported by a long corbel or bracket, as it very frequently is, especially over a door of entrance. The first meaning is, I believe, derived from Fuller, who states that "that small excursion out of gentlemen's halls in Dorsetshire is commonly called an oriel;" or from Aubrey, who similarly says, that "oriele means a little room at the upper end of the hall, where stands a square or round table, perhaps in the old time was an oratory. In every old Gothic hall is one, viz. at Dracot." The ingenious dis-

Fuller's
Church Hist.
B. vi. c. 2.

Aubrey's
Misc. 38. in
Walker's
Wrexhall.
p. 4.

Archæologia,
v. 23.

quisition of Mr Hamper, in the "Archæologia," has brought together nearly all the ancient passages that contain the word, to which I beg to refer, although I am compelled to differ from the author with respect to the multiple meaning which he endeavours to affix to it. The quotations refer to oriels above or projecting before doors, and to particular chambers or entire buildings that were termed oriel chambers or *the oriel*. The first is a common position for oriel windows, and in the second case it may be presumed that the chambers and buildings received the name only because they were distinguished by a conspicuous and characteristic oriel window; for I believe that it was a window in every case. In the Lexicon Anglo-Latinum, A.D. 1440, *the oryel of a window* is explained by *Cancellus*, meaning probably the *stone* lattice or tracery of the window.

Harl. MS. 221,
in Arch. v.
33.

18

.. . . .

NOTE A, ON DOOR-WAYS.

Some terms are common to windows and to doors, as *sill, jambs, and lintel*. The words that have been preserved with respect to doors, rather belong to domestic than to ecclesiastical architecture, and also to wooden frame-work, and therefore I shall not dwell upon them. They are principally to be found in the early dictionaries. Thus in Higin's Junius: "The doore postes, jambes, or cheeks of the doore" "The groundsell or foote poste of a doore; the threshold," present no difficulty. But this writer and others mention the "hanse of the door," which is not so intelligible. Mr Way, whose opinion is entitled to the highest deference, states that the hanse is synonymous with the lintel. (Promp. Parv. p. 230.) Moxon, however, in his Mechanical Exercises, in explaining the common construction of a three-centered arch, uses the term *hanse* for the arcs that rise from the impost, and *scheam*¹ for the segment at the crown. A segmental arch is a *scheam arch* with this writer, as with Halfpenny and others. But *hanse* is an older word in our language. "This arche was figured masonrie on water tables, with *haunses* receiving pillers wrapped." (Hall's Chronicle.) The building, from the tenor of the whole description, was in the style of the Renaissance, and the pillars (spiral or wreathed) probably supported the *hanse*s, or spring of the arch. Or else the pillars were placed against the piers of the arch, and the *haunse* must be understood to mean the spandrel², which we now call the *haunch* (and the French the "Reins") of the arch.

Reprint,
p. 723.

As it thus appears that "hanse" was the small arch at the springing of a three-centered and probably also of a four-centered arch, and as the lintel was often shaped as a four-

¹ From the Italian "arco scemo," a diminished or incomplete arch.

Parentalia,
297, 387.

² Spandrel, which is used by Sir Christopher Wren, as well for arches as vaults, occurs twice in the old Records: (1) "Spaundre," in the contract for raising the walls of Westminster Hall, is perhaps used in this sense. (2) "Spandrellys," in Tower repairs, 24 H. VIII.

Bayley.

The word *hanse* may have been derived from *Anse* and *ansa* (*circulus* in vet. gloss. vide Ducange), properly a handle. Thus an elliptical arch is still called in France "Anse de panier." But it is more likely that our *hanse* is derived from the verb to enhance, or raise up, from which Mr Way obtains the "hance of a door."

centered arch, or at least had such an arch under it, I am inclined to think it likely that the *hanse* of the door was the small arch by which the lintel was raised up or *enhanced* at each end. The *hanse* of the door is only preserved by one or two lexicographers, in translation of *hyperthyrum* or *supercilium*, which they perceive from the context or etymology to mean something over the door, and therefore give their readers the choice of "lintell, transumpite, or hance," meaning three different things, and not synonymous, as appears at first sight. Higin, however, is more distinct; for after translating "Antepagmenta, the doors postes," and "hyperthyrum, superliminare, the upper post in a doore, just over against the threshold—the brow-peece: the transom or lintell of a doore," he proceeds to "Supercilium; quod ipsis ostiorum antepagmentis sub ipso superliminari imponitur. The hanse of a door." Therefore taking his own translations of the words, the *hanse* must be attached to the door-posts, and under the lintell, and therefore must be the springing arch or sub-arch in question.

That lexicographers are not to be trusted in technical words against the authority of the practical books, I have already had occasion to shew. Cotgrave and Phillips, evidently in this instance copy from their predecessors, without understanding the use of the word. (Vide *frontail* and *contrefrontail* in Cotgrave, and *hanse* in Phillips.)

As examples of the use of the verb, we may take "the lynterelles enhanced by pillars quadrant." Hall's Chron. "The pavement of the church to be enhanced four feete above the ground." Will of H. VI.

Reprint,
p. 639.
Nichols,
p. 303.

NOTE B.

Fret and *Fretwork*³ are old terms employed in heraldry and in decoration. A *Frett* in heraldry is the peculiar figure (Fig. 23) formed by placing a lozenge symmetrically upon the intersection of a diagonal cross. But when the field is covered with equidistant intersecting diagonal bars, as a net, a lattice, or treillis, it is termed "frettée or fretted." Again, "that thing is said to be *diapered* that is fretted all over, and hath something either quick or dead or both between the frets." (Guillim. 34.) The separate lozenges or meshes are termed *mascles*⁴. That these are original terms, appears from the following passages:

- CXXVIII. "le champ rouge *frette* d'un noir *traille*, et en chescun place ou qe le *frette* se joynte un rose d'or, en chescun un *mascle* de la *frette* un tielle lettre M noir, en chescun aultre *mascle* un leopard noir." Embroidery of a bed in the Will of John of Gaunt. 1397. Nichols, Will. 153.
- CXXIX. "Un vestement, le champ de baukyn blue *diapres* des autres colours." Will of Duchess of Gloucester. 1399. p. 179.
- CXXX. "n're blank vestiment tout entier *diapree* d'une vive dazure." Will of Black Prince. 1376. p. 69.
- CXXXI. Walter de Taunton gave ten "capas" of which the first contained the histories of the Passion, embroidered upon a golden diapered field, "*cujus campus aureus est et deasperatus*." Joh. Glaston. 280.

Diaper, however, in the above passages does not bear the heraldic definition, but means decoration with a variety of colour; "*diapré diapré*. Ornement d'étoffe précieuse, qui est varié de plusieurs couleurs, *diaprus*, *diaprum*." (Roquefort.)

³ *FRETTER*, *croiser*, *entrelacer*. (Roquefort). The bars of the heraldic *Frett* are always interlaced, and other heraldic symbols are said to be fretted when

they are interlaced together.

⁴ The heralds however draw the *mascle* with right angles, and the lozenge with acute vertical angles.

ccxxii. "Et une table du dit Metall endorre sur la quele les ymages seront jesauntz, la quele table serra fait ovesque une *frette* de Flour de Lys, Leons Egles Leopardes . . ." Contract for Tomb of Ric. II. and Anne. (This is the Heraldic Diaper.)

Plot's Staffordshire,
359.

ccxxiii. Dr Plot admires "the *fret-work* of the chimney *tunnells* at Tixall Hall and Chillington."

"A casement with *trayler* of levys," has already occurred (p. 5) in reference to a series of square flowers set at regular intervals. A *trail* is anything drawn or dragged. A *treillis* is a frame upon which vines are *trailed*, and hence is any lattice or grated frame¹. These words often occur; and the first example shews that the ornaments in a trail may be detached, and are not necessarily connected as might be expected. Thus I imagine that a row of ball-flowers would be a trail. Sir Christopher Wren calls the classical guilloche ornament (that which resembles the wards of a key) "a *trayle* of fillets continuing in square angles," and Inigo Jones applies "*traylor*" to an ornament which is formed of a double waving line. In both these cases, however, the ornament forms a long continuous train².

Palgrave's
Kalendars, iii.
322, 327.

ccxxiv. "un paire de basynys . . . gravez en bordure ovesque un *traile* de vynet" "sur le covercle un *trail* de foilles."

Poynter in
Nash's Wind.
Cast.

ccxxv. "62 feet of *trailes* and crestes." 20 E. IV. "315½ feet of crestes and *trayls*." 22 E. IV. Accounts of Stalls, St George's Chapel, Windsor.

ccxxvi. "In the entrance of the end of the said North Alley, into the said Lantern Alley, from Pillar to Pillar there was a *trellas dome*." Rites of Durham, 64.

Hearne, 255.

ccxxvii. a vestment "auro intextum dictum le *trillys*." Joh. Glaston.

¹ The English dictionaries supply many examples of these words from standard writers. My object is of course with the technical meanings. It appears that any kind of open screen-work and tracery was a *treillis*, although originally it was made of straight bars like *fret-work*.

² Palgrave's Ancient Kalendars furnish excellent examples of words and terms of this class, in the description of jewellery and embroidery.

"Un basyn de bloy *frette* et chekette de jaune et blank poudre ove fleur de lys et roses de jaune," iii. 164; also 165, 5 E. III. "Une coupe d'argent dorre od divers imagerie a fier de *maceonerie*." 12 E. III.; iii. 169.

"A cuppe of golde . . . the body chasid with *running leves*." Jewels of H. VIII.; ii. 281, 297.

"One payer of coveryd basones of gold with *frere girdelle* about the edges." ii. 296. (also 298).

"In one collar of golde . . . xii. peces of gold smythys worke wrought like *friers knottes*." iii. 302.

Friers knottes also occur in Hall's Chronicle, as "this chambre was hanged and siled with cloths of

gold, embrodered with great cordelles or *friers knottes* of cloth of silver." 615, also 612.

In the terms of art used by painters and other decorators, Diapering is defined to be "a tracing or running over a work (when it is finished) with damask branches and such like; it is the counterfeiting of cloth of gold, silver damask, with either branches, flowers, or other antick devices, in what fashion is most pleasing. It is termed also Damasking." (R. Holmes, iii. 146, and Salmon's Polygraphice, 32.)

"*Imbossing* is giving everything its due proportion, and to swell out.

"*Tracing* is laying the ground even and smooth the imbossed parts being hatched or freessed.

"*Freessing* is to fill up all void places with scrowles, turns, or leaves, or making them full of pricks or holes."

"*Matting* or *Hatching* is to make a Beast or Lion Hairy, a Bird Feathers, Fish-scales, and Flowers and Leaves, Veins and Threada." (*Hachiatus* Ducange.)

A field is *masoned* when it is covered with "the joynts of stone worke made by masons." (This is a favourite decoration in the painting of monuments, &c.) Holmes iii. 259; i. 69.

CHAPTER V.

ON PINNACLES AND TABERNACLE WORK.

86. *Pinnacle* (Pinna, or Pinnaculum) is defined by Rickman to be "a small spire, generally with four sides, and ornamented; it is usually placed on the top of buttresses, both external and internal." If we examine the examples of the use of this word in the chroniclers and poets, we shall find that it was employed in a much more enlarged sense for any small structure that rose above the roof or crest, that it was not necessarily even pointed, and that it was placed as well upon towers and turrets as upon buttresses. The "*spera sive pinaculum*" of Radclyff Church, and the "*magnum pinaculum sive spera de mearemio*" of St Nicholas, Bristol, shew that it was not confined to small structures. Gervase describes the central tower of Canterbury as having in "*pinna sua cherubin deauratam*;" and again, "*hanc navem vel aulam finiunt duæ turres sublimes cum pinnaculis deauratis*." The representation of the cathedral upon the seal, shews these towers capped with spires, and having also smaller spires upon the angles. "Duo pinnacula in fronte ecclesia versus le North," in the Annals of Dunstaple, were probably early English octagonal spires upon the existing turret. The poets use the word freely: "towers turrettis and pynnakillis hye," "Lustye hie pinacles," and so on. In the will of Henry VI., it is ordered that there shall be erected in the middle of the west pane of the cloister of King's College, Cambridge, "a strong tower square, containing 24 feete within the walles, and in height 120 feete to the corbyl table, and fower small turrets over that, fined with *pinacles*." The design for this tower, engraved in Lysons' Cambridgeshire, shews that the towers were octagon, and their pinnacles large octagonal spires, crocketed, and with vanes on each.

That the pinnacle was not necessarily pointed, appears from the contract for rebuilding Coventry Cross, in 1543, preserved by Dugdale, and of which cross an engraving is given: "upon every principal *pinnacle* on the lowest story, is to be set the image of a beast or a fowl, holding a fan." But these pinnacles with the beasts on them are slender

Ed. 1835.
p. 43.W. de Worcester, 241.
248.

Gervase, 1293.

Ann. de Dunstaple,
1280.Warton's
Hist. 2. 284;
l. 382; l. 9.
Lydgate's
Troy, c. xi.Dugdale.
Warwick. i.
145.

octagon turrets¹. I imagine that the octagon ogee domes, or caps, on turrets, would be also called pinnacles.

The following example shews, however, that "pinnacle" included the modern application to the pyramids that are set on buttresses.

Nichols, 296.

"Butteraces, conteynyn in height, from the ground workes unto the overparts of the pinnacles, 100 fete of assise." (Will of H. VI.)

87. That the term *finial* was never in the middle ages applied merely to the bunch of foliage which now usurps that name, is sufficiently evident from the manner in which it is employed.

Here follow four similar passages from different contracts:

- CXXXVIII. (1) "Every butterace to be fined with *finials*." King's College Chapel, in Will of H. VI.
- (2) "Every Botrasso fynisht with a *finial*." Fotheringhay Contract.
- (3) "At every Scouchon a boutrasse fynysht with *finial* according to the finials of the said Qwire and Body." Fotheringhay Contract.
- (4) "Every buttress having a *funnel* upon the top, according to the fashion of the funnels of the Chapel of our Lady at Whally." Burnley Contract.

Now it can hardly be supposed that so much pains would be constantly taken to specify that each pinnacle should have a knob on the top. But if we suppose *finial* to be the entire pyramid, or pinnacle as it is usually termed, the mention of it makes a very necessary distinction between the proposed buttress and the plainer kind, which instead of rising above the battlements, merely rises "unto the tabill that sall bere the aloryng," and then dies against the wall. But we can shew that in the first of the above examples, the whole pyramid is meant, for the buttresses of King's College Chapel having been left incomplete, an indenture was made in the 4th of H. VIII., between the College and John Wastell, mason, by which the latter undertook to make and set up the 21 fynyalls of the buttresses, "according to the fynyall of oon butterasse which is wrought and sett up." The quantity of stone, the price £6. 13s. 4d. each, scaffolding, &c., is sufficient to shew that the *fynyalls* here specified must be the entire pyramid,

Malden's Account, and Dallaway's Walpole, I. 350.

¹ "*Acroteria*. Vitru. *Eminentia fastigii ædificiorum pinnacula et signa, quæ vel columellæ sunt, vel stylobatæ, in quibus sigilla vel arulæ*. Pinacles, battlements, and images, set on buttresses to garnish buildings.—Pinnæ. *Acroteria acuminata ad modum fastigii turrium*. Turrets: spires." (Higin's Junius, 207.) "*Pignaculum* Pinnaculum—*Turris ecclesiæ ubi campanæ pendent*. Gall. *Clocher*," &c. (Ducange.) The "*pinnaculum templi*," Matt. iv. 5. is an example of the generality of the word.

commonly termed the *pinnacle*; and this is generally admitted, as far as this example is concerned.

In the same Indenture, one of the towers at the corner of the chapel is to be finished "accordyng to a plat thereof made, remayning in the kepyng of the seid surveyor" "with fynyalls, rysant gabletts, batelments, orbys, and¹ crosse-quarters, and evry other thyng belonging to the same." (Vide Ex. cxiv. p. 54.)

It seems probable that this one tower was to be set up as a pattern for the rest, as had already been done for the fynyalls of the buttresses, and also that the upper stage of the turret with its ogee cap was not contemplated in this Indenture, unless it be included in the last clause, amongst "the other thynges accordyng to the plat." Fig. 15, which represents one side of the eight belonging to the tower, will shew that, supposing fynyall to include the entire so called "pinnacle" with its shaft at (A), every principal part of this composition is enumerated. The rysant gablet has been already explained, as well as the orbe, or blank pannel EE, which is pierced in its center by the cross-quarters².

88. In the following passages *finial* occurs, but with no context to lead us to the meaning³.

cxix. "repair of the pomells and *finials* of the tabernacles." 1361. "repair of the *pinnacles* of the tabernacles" "of six *leaves* for the tabernacles." Smith's Westmin. 202, 203, 199.

cxl. "Nos devisoms...une sepulture ove (avec) *tabernacles* et *finols*." (Will of Humfrey de Bohun, 1361.)... "to Master Andrew the smith for 44 (and 32) gorons for the *finials* above the chapel" (of St Stephen); also for 4 gorons made for holding the upper stones upon the *great pinnacles* of the chapel "botraces, gabletz, *fynols*," &c., in the Indenture for the wax herces of Queen Anne, 18 R. II. (Explained below, Art. 97.) Lastly, "22 *fenyailles*," for the Stalls of St George's Chapel. 22 E. IV. Nichols' Wills, 47. Smith, 199. Poynter in Nash's Windsor Castle.

It is not probable, however, that the terminating knob only is here meant, when we are quite sure that the whole member must have been employed. But as the presence of the *pinnacle* necessarily supposes that of the *upper knob*, there can be no necessity to mention the latter, without the former. In Ex. cxix. the *finials* are probably the pyramids of the buttresses at the angles of the canopies, and

¹ Printed *or* in Malden's account, a probable misreading of the abbreviated *and*. The original indentures are unfortunately missing. Copies only of them have been preserved among the College muniments.

² Vide note at foot of page 42 for *rysant gablet*, p. 52 for *crosse-quarters* and p. 54 for *orbys*.

³ "*Pignon*, a finial, cop or small pinnacle on the ridge of a house." (Cotgrave.)

the *pinnacles* are the great central spires which crown the entire canopies. And in Ex. cxl. the *finials* belong to the lateral buttresses of the chapel, and the *great pinnacles* to the octagonal angle turrets. Hence it is, too, that we so seldom find any allusion to the lateral bunches of leaves, or *crockets*, for they also are included in the term finial as its constant appendages. Of this word I know only three examples, viz.:

Reprint,
p. 723.
Archæologia,
x. 70.

- CXLI. (1) "The minstere...bellyche yorven...with *crochetes* on corners, with knottes of gold." (Pierce the Plowman's Crede). (2) "A porche with a tipe and *crokettes* gilt." (Hall's Chronicle). (3) "54 foot *crokytte*," for Lowth Steeple.

Essays on
Gothic Arch.
158.
Hist. of Win-
chester, 153.

The first passage was quoted by Warton, and thus, as I suppose, the word was suggested to Milner, who first applied it as well as *pinnacle* and *finial*, in the modern sense. Assisted by Mr Willson's derivation from *crochet*, a hook, which is very descriptive of the ornament, we may admit this application of the term to be correct.

89. The upper knot of leaves, usually denominated the "finial," seems to be the *crope* in the following example from William of Worcester.

MS. 909.
Naamith, 282.

- CXLII. "Altitudo turris Sancti Stephani Bristoll; continet in altitudine from the erth-table to the gargyle est 21 brachia id est 42 virgas, Et altitudo a le gargyle usque le *crop* qui finit le stone-work 31 pedes."

Lysons'
Gloucestersh.
Pl. xxxv.

This tower (vide Lysons' engraving,) has a pinnacle at each angle, crowned with a finial of the usual form, the "crope" of our author¹.

¹ For the following note I am indebted to the kindness of Mr Way.

"Crop is the legitimate term whereby the knop of unfolding leaves, such as surmounts a purfled pediment or finial in architecture, or forms the head of a sceptre, may be designated. Anglo-Saxon—*crop*, *cima*. In addition to the short note in my edition of *Promptorium*, p. 104, note 4, I would mention the following from the *Medulla Grammaticæ*, first Latin-English Dictionary, circa 1440. 'Cacumen—the toppe or the *croppe* of a tre.' 'Cima—the *croppe* of wortes (i.e. oleraceous herbs) or of trees.'

'And for to keepe out well the sunne,
The *croppes* were so thicke irunne,
And every braunch in other knytte.'

Chaucer—Of the trees in Mirth's Garden. R. of Rose.

So also Cant. T. v. 1634. 'Now in the *crop*,' that is, the extreme shoot. 'The tendre *croppes*,' v. 7, the burgeons, or buds shooting in spring. 'Croppes and rote,' i.e. root and branch.

'Now stante the *crope* under the roote,
The world is changed overall.'

Gower, Conf. Am. Prol.

"The chronicler Hall, in his description of pageants constructed in London for the triumphal entrance of Charles V., 1522, uses the word *crobbe*, seemingly to denote the knops of leafy buds, used as pendants from the roof in later perpendicular or Renaissance times:—

Reprint, 639.

"At the standard was a mighty building of tymber w^t towers set in carbles forced with arches buttand, and al abilamentes embossed, and the lynterelles inhaunsed with

Again, in the wax herce described below, (Art. 99,) we find an account of certain tapers, called "croppes," which were fixed on the tops of the finials'.

90. *Pomell*, from the way in which it occurs in Ex. cxxxix. may have been sometimes employed for this member, or for the crockets. But it was properly used for any globular or *apple-shaped* arrangement (Ducange). The balls on a crown, the feet of a cup, the buttons of a dress, are all quoted as examples of its application, and, lastly, the handle of a sword, in which sense it is still applied. In the numerous descriptions of cups in the inventories of plate, given in Palgrave's "Ancient Kalendars," the pommell of the cup seems to be the upper knob: "le pomell', grave a guise d'un knot de foilles," is very descriptive of the so-called *finial* of modern writers. But balls are commonly introduced into the ancient jewellery³. The word was, however, also employed in building. Thus there are accounts for making a wooden pomellum upon the great Hall of Westminster, and whitewashing it, and for covering with lead the two new pomells of the two great kitchens, and for six new wooden pomells bought for the king's seat in the little Hall. (Warbrobe Acct. 5 E. I.) Brayley's Houses, 81.

91. *Tabernacle* is a general term for the niche in mediæval architecture, which, with its pedestal and ornamented canopy, is employed for the reception of images⁴. The word is so well established and understood, that it is hardly worth while to multiply quotations about it. Warton's Essay and History of Poetry abound with passages in

pillers quadrant, and the vautes in orbes, with crobbes dependyng, and monsters bearing up the pillers, and in the roffe was a louter swelling, in y^e top whereof was a baner of the armes of Spayne and England, &c."

³ Randle Holmes, describing the gable end of a house of his time (1688), has the following terms: "The *crowstone* is the top stone of the gable end on which the *finishing* is set." "The *finishing* is the *pinicle* or what thing else is wrought in stone, to set out or adorn the end of an house or building." The *crowstone* and *finishing* are evident reminiscences of the crope and finial. Acad. of Armoury, iii. 472.

⁴ "Sur le covercle une trail de foilles et coronez ove un ronde pomel grave en maniere dun rose." "Covercle embataillez ove un pynakille sur le pomelle." Pomell v. 3, 327. v. 3, 329. f. 144. and 3. of a sword also occurs in the same documents. "*Pommeau*, the pommel of a sword—the calfe of the leg—and the ball of a tower, the centre or middle of the top thereof; that part whereon the weathercock is planted." Cotgrave. Perhaps *pomellum* was the ogee-cap or dome, in opposition to the *pinnacle* or octagonal pyramidal cap. "Superior Hist. Dun. Serip. tres. p. cccvii. pars magni campanilis, sub tolo vocato anglice *le poll*." This "*tolus* (tholus) de cupro vel ære, continens in circumferentia ij ulnas et iij quarterias," which was on the belfry of Durham, was struck by lightning in 1429. (Raine's Cuthbert, p. 148.)

⁴ Inigo Jones applies this word to the niches of Roman architecture, with their pediments and columns. Leoni. Palladio, 2, 47, and 2, 60.

which it occurs, to which I beg to refer. The description of the canopied tomb of Hector, in Lydgate's Book of Troy, is however too curious to be passed over, especially as Warton has only quoted from it. I shall therefore insert it at length, omitting merely the description of the image, which is not to my purpose. I do this the rather, because the Monk was evidently better and more technically acquainted with the subject than Chaucer and the other poets, in whose works architectural terms may be picked up¹.

CXLIII. " And in this phane² that I speake of here,
 They made fyrste by the *hyghe autere*
 By great devyse a lyttell oratorye,
 Perpetually to be in memory,
 Where as was sette a ryche receptacle,
 Made in manner of a *tabernacle*,
 Egall of syght for a large ymage
 That reysed was on a ryche stage.
 That was borne at eche of his corners
 Of pured golde upon foure pyllers,
 And on everyche full craftely ydyght
 An *aungell* stode of golde borned bright.
 Ceryously the worke to sustene
 With *craftye archys* reysed wonder clene,
Embowed over all the worke to cure.
 So mervelous was the *celature*
 That all the rofe and closure envyrowne
 Was of fyne golde plated up and downe,
 With *knottes* grave wonder curyous
Fret full of stones ryche and precious.

 And fro the grounde upryght as a lyne
 There were *degrees* men by to ascende,
 Made so well that no man coulde amende
 The workmanshyps, and they were everychone
 Performed up all of crystall stone,
 Attaynyng up from the *table base*
 Where the standynge and the restynge was
 Of this ryche crafty tabernacle,
 Havyng above upon eche *penecle*
 A ryche ruby, and reysed hye on hyght
 Stode an ymage huge and large of weyghte
 Of massye gold havyng the lykenesse
 Of worthy Hector * * * * *

 And when this worke was complete everidell
 Rounde envyrowne ful ryche and freahe to se,
 They made a *parclose* all of Eban tre."

Lydgate's Troy, c. xxviii.

¹ Chaucer however was appointed clerk of the works to Richard II. in 1390, and held that office for about twenty months. (Godwin's Life of Chaucer, ii. 498.)

² The Temple of Apollo.

92. Other terms were sometimes applied to tabernacles, as in the following passages :

- CXLIV. " Et les ditz Masons ferront *Measons* (Maisons) pur xii Images, c'est assavoir vi a lune coste et vi al autre coste." Contract for the marble-work of the Tomb of Richard II. and Anne his Queen. 18 R. II.
- CXLV. " Et auxi ferront Tabernacles appeles *Hovels* ove (avec) *gablets* de dit Metall endorrez as (aux) Testes (des Images) ove doubles jambes a chescune partie." Contract for the metal-work of the same Tomb.
- CXLVI. " In and about the same tombe to make xiv principal *housings*, and xvij small *housings*." Contract for marble-work of the Tomb of Rich. Beauchamp. Dugdale.
Nichols or
Blore.
- CXLVII. " Sur quele tombe seront faite deux images dalabastre—l'un des ditz images tenant l'autre per la main avec deux *tabernacles* appellez *gablettes* a lour testes . . . sur les costés . . . seront images d'anges ove *tavernacles* portant escutz selonc la devise des ditz Katherine, William et William." Contract for Tomb of Ralph Greene, in Luffwick Church, Northamptonshire, 1420.
- CXLVIII. " the *housyng* full of backewines." (*babewynes?* or grotesque images). Lydgate's
Troy.

Most of the metal-work upon the tomb of Richard and Anne has been stolen, but enough remains to shew that it was similar to that of Edward the Third; and indeed the views in Sandford and Dart shew it complete, so that Blore's drawing of the effigy of Edward may be referred to, and it will be seen that the same figure is placed in a complete tabernacle, corresponding to the above description in Ex. CXLV. Blore's Mo-
numents.

The recumbent canopy at the head of the image is a semi-hexagon, having on each of its three faces a rich "gablet" of pierced tracery-work, with hoodmold and crockets, and a short turret above with buttresses and finials at the angles. This projecting structure is termed a *hovel*³, and in Ex. CXLVII. a similar one is simply designated as a "tabernacle" of the kind called "gablettes." The "double jambes" consist each of two flat buttresses connected by cross bars and gablets, forming a pile of four niches on each side, in each of which is placed an angel. The "measons" at the side of the tomb, as well as the "housyngs" on that of Richard Beauchamp, have projecting canopies or "hovels" above the heads of the figures. From the phrase, "tabernacles at the head

³ "Hovyl, lytylle howse," (Prompt. Parv. 250). "A shed open at the sides, and covered over head," (Bailey's Dict.), in which sense it is applied above. "In money paid to Walter Walton for making two images in likeness of the king, and 'Hovell, the same placed at the end of the king's great hall within the palace of Westminster, 2l." (Devon's Issues of the Exchequer, p. 229.) As this is unfortunately translated, we are left to guess that in the original "Hovell" must apply to the canopies over the images.

of the images," in Exs. cXLV. and cXLVII., it appears that sometimes the tabernacle was the canopy, or work above the head of the image, and not the entire niche, including base, sides, and canopy. But "Meason," or "housyng," seems to have had this general application.

93. *Corbels* are stones which project from a wall to support some weight, as an image, a shaft, or a group of vaulting shafts. Here follow some passages in which they occur.

- | | | |
|--|--------|--|
| Roll. 1368—6.
Brayley's
Houses of
Parliament,
113, 188.
Kennett's
Paroch. Ant. | CXLIX. | "50 <i>corbels</i> of Maidstone stone for the clock-tower" (at Westminster). |
| | CL. | "Et in solutis Johanni Chepyn latamo, aptanti et facienti xvij <i>corbel-stonyes</i> ponendis in prædicto muro." Accounts of the Prior of Burcester. 3 H. VI. |
| | CLI. | "Mutuli: <i>corbeaux, modillons</i> . Peecees of timber in building called braggers or shouldering peecees: in Masons' worke they be called <i>corbelles</i> ." Higin, 210. "Corbeau: a corbell (in Masonrie); and, a Bracket or shouldering peece (in Timber worke)." Cotgrave. |
| Corbel tables have been already discussed. But <i>source</i> , or <i>souse</i> , is a favourite term for a corbel. | | |
| | CLII. | "24 pieces of marble expended in the works of the said chapel (of St Stephen), for <i>sources</i> to the images under the tabernacles." |
| Smith's Westminster,
p. 200, & 207. | CLIII. | "And in the columns placed as well under the aforesaid <i>sources</i> , and on each side of the tabernacles as in the walls of the porch at the west end of the same chapel, 200 pieces of marble." (19 E. III.) |
| | CLIV. | "In stipendio Rob. Burwell faciend' gargayles et ymagines pro <i>sources</i> ad le Blakkerode." Ely Sacrist Roll, 33 E. III. |
| Bymer,
Forders,
v. vii. p. 794. | CLV. | In the Indenture, 18 R. II. the masons undertake to make and fix in the wall of Westminster Hall twenty-six <i>souses</i> carved according to a <i>patron</i> exhibited to them. These are the corbels upon which the present roof was then raised. |

94. "Buttress," has occurred already in several examples. The following passage shews that the upper sloping termination (and probably each set-off below) was termed a "skew."

- | | | |
|--------------------|-------|---|
| Bayley's
Tower. | CLVI. | "A bottress made with harde asheler of Kent 2-foot and in Cane asheler a skew vj foot, the same botres in height xv fote." Tower Repairs, 24 H. VIII. |
|--------------------|-------|---|

Throughout the Catterick Contract a buttress placed diagonally against the corner of a wall is termed a "franche botras." Perhaps, Mr Raine suggests, "from its free salient character, or perhaps from its being of French invention."

Flying buttresses, as we now universally call them, were "arches

buttant', (vide Ex. III. p. 8), "*Arce boutant*." Wren even uses "arch-buttresses," but also "flying buttresses;" and from him, as in many other cases, the modern writers have derived the phrase.

CLVII. "Nothing was thought magnificent that was not high beyond measure with the flutter of *Arch-buttresses*; so we call the sloping arches that poise the higher vaultings of the Nave;" also "Buttments spanning over the cloyster." (Westminster Abbey Report, 1713, in Parentalia, 298.) "From the Aisles are Bows or *flying Buttresses* to the walls of the Nave." (Salisbury Report, 1669, in Parentalia, 304.)¹

95. In the Indenture for the roof, or vault, of St George's Chapel, at Windsor, (5th June, 1505), the outside is to have "arcebocens (flying buttresses) and crestes, and *cors*es with the king's beastes standing on them, to bear the *fanes* on the outside of the said choir." And, as Mr Poynter well explained, these *cors*es are shewn by the actual building to be the shafts of the pinnacles, which in this instance, instead of being capped by *finials*, or "pinnacles," as they are commonly called, of the usual pyramidal form, have square capitals for the reception of the beasts, which are now gone, but which were arranged as in Coventry Cross.

William of Worcester, however, employs the same word in the two examples of the porch of St Stephen and St Mary Redcliff. In the first we find "A *cors* wythoute," that is, outside the wall. The plan (A, fig. 2), shews that this was a square shaft, placed diagonally against the wall, and in the actual porch the square shaft remains, and is surmounted by a finial. By this it seems that the *cors* did not always merely surmount the *buttress*, but that it might extend down to the ground. In fact, the difference between the two is that the buttress rises with a nearly equal transverse thickness, while in front it falls back at every successive stage, so that its projection is diminished in gradation as it rises. The *cors*, on the contrary, has nearly an equal diameter at the top and at the bottom. The moldings that separate its different stages run round it, and the diminution, or change of diameter, besides being much less than in the buttress, takes place equally in both diameters. Moreover, the buttress, whether placed directly against a wall, or diagonally against the corner, is always in the attitude of resisting an outward or

Lysons' Glouc-
cestershire,
Pl. 35; and
Skelton's
Bristol.

¹ "Arches *butting* on to the clerestory," (Fotheringhay Contract.) Also, "Arches buttand," (Hall, Note, p. 66, above.) "Arcebocens," (Indentures for St George's Chapel vault, Art. 95, below.) "Archibotants" (Herc of Q. Anne, Art. 99, below.)

² *Anterides*. Vitru. Arc ou pilier boutant. *Arches or bowing pillars like bowes: buttresses, shore-posts, or props.* (Higins, 205.)

diagonal pressure, and presents its greatest diameter for the direction of that pressure. But the *cors* is merely a slender pier sustaining a vertical weight alone, and may be placed either with its sides parallel to, or diagonally against a flat wall, but never with the effect or appearance of sustaining any lateral pressure.

In tabernacle-work, and the lighter architectural compositions, however, the buttresses and the *corse*s are combined, as in fig. 25, in which slender buttresses are seen applied against the two outward sides of the *cors*. The moldings of the latter are carefully adjusted so as to interpenetrate the buttresses, and shew themselves distinctly as at *eg*; the base moldings, *kl*, however, are usually common to both members. This is one of the simplest arrangements; for I have no space to develop the more complicated contrivances to which this principle leads, even if it suited the purpose of the present paper. My object in explaining this last arrangement is to make the *wax herces* more intelligible. In the accounts of these, abundance of *bodies* and *botraces* are enumerated; and it is evident that *body* and *cors* are identical terms. "*Cors*, corps, corpus." (Roquefort.) Sometimes the buttresses are applied against the edges of the *cors*, as in the tomb of king Edward III., at Westminster Abbey.

96. We may now understand the latter part of the description of the door-way of Radclyff church, which relates to the external ornaments on the "wings," or lateral walls on each side. Fig. 22 is an elevation of the door-way, as nearly as it can be obtained, from its present skinned condition. The porch is flanked by a pair of "*corse*s," or "*bodies*," Q, whose finials, *k*, rise nearly as high as the sill-table, *ab*, of the great window, the lower part of which is shewn in the figure at A B. Beyond these, and with an intervening field of plain ashlar, or "*champ ashlar*," R, is placed on each side a group, consisting of a "*cors*," T, applied diagonally against the wall, and having on each lateral angle "*a corner buttress*," S and V. The "*cors*" rises and forms part of the lateral decoration of the great window above. A small "*arch buttant*," X, connects the pair of "*corse*s," Q and T. The description in William of Worcester (p. 8, above,) is somewhat confused, although it plainly contains all the above elements. The last line of the "*proporcio*" admits of being read, (vide Plate I.), *a cors wythouteforth*—*Explicit proporcio fenestre*; which, upon consideration, I believe to be a better reading than the one which I have already given. *Fenestre* must have been put down for the door-way, either from carelessness, or because the term was really applicable to any opening, which I am

inclined to suspect¹. "A boterasse," and "a body boterasse," are the lateral buttresses, S and V, the first of which deserves the epithet as well as the other; and they are so called because they are applied against a "cors," or "body." "Corner boterasse" is inserted by way of a gloss, supplying another epithet, which the brace shews was intended for the two. The concluding clause, therefore, will, according to this explanation, receive the letters of reference as follows:—

A cors wythouteforthe (Q)

Explicit proportio fenestre

Isti 4 porporciones sunt in ambabus aliis	{	1. A champ ashler (R)	}	(otherwise) a corner boterasse.
		2. A cors (T) with an arch buttant (X)		
		3. A (body) boterasse (S)		
		4. A body boterasse (V)		

97. A collection of terms relating to the minor decorations and enrichments that belong to skreens, monumental and shrine-work, is to be found in a most curious set of documents concerning the expenses and details of the wax herces² employed for the funeral of Anne, the queen of Richard the Second, (18 R. II). These are printed at length, without comment or explanation, at the end of the first volume of Gough's Sepulchral Monuments.

From the items and terms, as well as the details of these documents, it may be gathered that the herce, or canopy, which it was then the custom to place over the coffin at each of its resting-places, was in fact a complete architectural composition, with tabernacles, images, and all members complete, but cast or modelled in wax; and that beside this, great quantities of wax tapers were employed, of different forms and names. Beside the indentures in question, in which "Roger Elys, chandeler, and citizen of London," is the workman, there are other entries to be found, without details, which confirm this account of the matter. Thus,

¹ The reading in p. 8, was given under an impression that the "cors wythouteforthe" referred to the outside cors, T, which runs up the great window side, but the explanation given above seems to suit the existing arrangement better. "Salomon made in the temple windowis streite *withoutforth* and large withinne." Kings iii. 6. Wicliff.

² The body of Henry VII. was taken out of the chamber at Richmond where he died into the great chamber, where he rested three days, from thence into the hall, where he was also three days, and so three days in the chapel, and in "every of these three places was a *hearse of wax* garnished with banners." He was then conveyed to St Paul's Church in London, and "set under a goodly *herce of waxe*, garnished with Banners, Pencelles, and Cushions," and next day was carried to Westminster, where there was "a curious herse, made of ix principalles full of lightes." Hall's Chronicle.

For the etymology of the word, and much curious information, see a note in Promptorium Parvulorum to the article "*Heerce* on a dede corce."

Reprint, 50

Ed. 1843,
p. 236.

CLVIII. To Simon Prentot, wax-chandler, 200*l.* for a hearse to be placed in Christchurch, Canterbury, for Henry IV. late king of England. 1 H. V. (Devon's Issues of the Exchequer, p. 326.) Again, in 10 H. V. 300*l.* to the same for divers hearses for the funeral of Henry the Fifth. (D^r. D^r. p. 376.) Also in 14 H. VI. 36*l.* 13*s.* 4*d.* to John Davy of London, wax-chandler, for a hearse in Westminster Abbey for the funeral of the Duke of Bedford, and 100*s.* for the expenses of *renewing the same hearse* for the funeral of Anne, late Queen of France. (D^r. D^r. p. 427.)

CLIX. I will that the hearse be covered all round with black cloth, and that a curious hearse of wax of a small size be placed upon the aforesaid hearse: "Item que une tres bele herce de cire de la mene assise soit sur la herce avandit." Will of Philippa duchess of York. Nichols's Royal Wills, p. 225.

98. The ancient drawing of abbot Islip's herce, in the Vetusta Monumenta, shews the nature of this decoration at a later period. It consists of four octagon turrets at the angles, which rise to a considerable height, and branch out into an abundance of tapers; but the turrets themselves are of an architectural form, with proper bases, and their sides are occupied by canopies, tabernacles, images, pannelling, and battle-mented tablets of the usual character; and in accordance with the documents below, were probably all formed in wax. The upper part of this machine has a more temporary character, being apparently made up of mere roundels of wax. It is probable, however, at the earlier period to which the herces of queen Anne belong, that a more strict architectural character was preserved throughout. But to return to the said documents.

Gough, Sep.
Mon. 1, 170.

99. They consist of various accounts and computations of expenses between "Rogier Elya, chandeler and citizein de Londres," and "Johan de Melton," one of the clerks of the receipt of our lord the king, dated 18 R. II. (1394); from which it appears that four herces were provided to set over the coffin at its several resting-places; namely, at Wandsworth, at St Mary Overie, at St Paul's in London, and at Westminster. The weight of wax employed upon the several herces was

	cwt.	qr.	lb.	cwt.	qr.	lb.
At Westminster	66	1	19			
At St Paul's	38	2	14			
At St Marie..	12	3	27			
At Wandsworth	14	0	6½			
Making a total of				132	0	10½
Deduct for the consumption of wax in the lights called "cost tapres et quarr', cropp'," and "brennynges fact' p' mortar," also for the waste in working, and for wax consumed in the torches, &c.				41	2	18
There remains in the custody of the said Roger for the king's use				90	1	20½

100. Now it will appear that this enormous quantity of four tons and a half of unconsumed wax was employed for modelling or casting the architectural portion of the herces. The particulars of each herce are given at length; but for want of space, I shall select that of St Paul's as a specimen, which I shall print entire, thus :

CLX.	" Pur la herce a Seint Paul.	
	Primerment en LXIII botrac' dont XXXII botrac' } faux p'r le plus bas degre poisantz ..	occc, III q'rt, XVIII lb.
	It' en LVI botrac' p les archibotants ove LVI bo- } tants poisantz ..	cc, di, III lb.
	It' en XVI botrac' p' les III principal tapres ove XVI } autres petis botrac' LXII (XVI?) housyngs ove } baces, poisantz ..	DC, I q'rt, VIII lb.
	It' XVI botrac' p' le plus haut degre ove XVI hous- } yngs et XVI bac' poisantz ..	ccc, I q'rt, XIII lb.
	It' en VIII botrac' et VIII meindr botrac' pois'	III q'rt, XX lb.
	It' en VIII botrac' gr' et VIII meindr botrac' ove } XXXIII cropp' et chapitrell pois'	c, I q'rt, XVI lb.
	It' en bodies III longes et III meindre et VI autr' } meindre p' georg' pois'	c, III q'rt, XXVI lb.
	It' en XXVIII bodies p' botants pois'	III q'rt, XIII lb.
	It' en III tapres quarr' p' le sc'de degre pois'	occc, XXI lb.
	It' en XXXVIII tapres quarr' pois'	cc, III q'rt, IX lb.
	It' en XX cost tapres pois'	c, di, I lb.
	It' en XX cost tapres pois'	c, di, VI lb.
	It' en XX cost tapres pois'	c, di, lb.
	It' housynges baces ymages gablets et fynoly pois' ..	c, XVII lb.
	It' en XXIII mort' gr' ove XXIII brennynges poisantz	cc, I q'rt, VIII lb.
	It' en XXIII mort's g'r ove XXIII brennyng' pois'	cc, I q'rt, II lb.
	Sm' mmmccc di' XIII lb."	

101. The summary in Art. 99 above quoted enables us to pick out from this enumeration the tapers. These are termed "oost tapres," or side tapers; "croppes," or crowning tapers, probably fixed on the top of the pinnacles or finials¹; "mort's or mortiers²," "brennynges," and "tapres quarr," or square tapers.

102. The remaining articles, namely, "botrac'," "botrac' faux p'r le plus bas degre," "botrac' p' les archibotants avec botants," "bodies," "housyngs with baces," "chapitrella," "ymages," "gablets," and "fynoly," are manifestly the elementary parts of tabernacle and canopy-work of the richest description, similar to that which crowns the monuments, stalls,

¹ In shrines it was not unusual in this way to stick candles on the top of each finial.

² "MORTIER DE VEILLE. Lampe garnie d'huile, lampion." (Roquefort.) "MORTIER, est une petite lampe de terre ou de cuivre, que és communes maisons ou emplist de suif ou d'huyle, et és maisons des grands seigneurs d'argent qu'on emplist de cire pour avoir toute la nuit de la lumiere dans la chambre." (Nicot.)

and altars of the same period¹; as for example, the altar-skreen, or "reredos," at Durham, which was completely finished, and the altar dedicated in 1380; the monuments of John of Gaunt, and Archbishop Bowett, and the great seal of Richard II. This kind of work usually rises in successive graduated stages, and thus we find "le plus bas," and "le plus haut degre." The semi-hexagonal or triangular fronts of the canopies have usually *hanging buttresses* and *corsees*, which are terminated below with knots of foliage, or other bossy sculpture. These are the "botrac' faux p'r le plus bas degre;" namely, buttresses with a false bearing, a term always applied in French to architectural members which do not stand fairly and directly upon a foundation. Again, the buttresses of the successively retiring stages in this kind of work are commonly connected by small "archibotants," or "botants," as they are here called. "Bodies, housyngs, gablets, and fynoly," or finials, have been already explained; but it must be observed that here the "baces" are always coupled with the housyngs, and in the herce at Westminster we find "ymages, housyngs, baces p'r les dits ymages, 3 cwt. 1 qr. 16 lbs." These baces therefore were the pedestals of the images. The Westminster herce has also, "fenestrall² et gabletz, 2 cwt. 1 lb." This was probably tracery-work, or "orbs." From the manner in which "chapitrell" occurs in all these entries, it may have been applied not to capitals of pillars, but to the hoodmolds of the gablets, with their crockets and "cropses," or finials. The apparently great number of each of these articles, especially of the buttresses, does not after all exceed those which are employed in canopies of the same style which still exist.

103. If, which is probable, these wax ornaments were partly laid upon a frame painted or covered with cloth of a rich color, the effect would greatly resemble that of the tomb of Queen Philippa, in which rich open work of pierced alabaster is applied to a tomb of black marble, or it may be that the wax was stained of different colours.

¹ The entries in the contracts for making the stalls of St George's Chapel, Windsor, are of a similar nature, e. g. "making and carving 12 tabernacles for the knights and canons, and 48 vaults of wainscot under the said tabernacles, 315½ feet of crestes and trayles, 27 lintels, 29 caters, and 6 feet of caters, 120 chaptreilles and baces, 17 stolyas, 42 bottresses, 109 panels behind the choir, 182 gablettes, 22 fenyailles, &c." 22 E. IV. As the tabernacles are charged entire, they are not dissected into their elements as in the wax-work above.

² Fenestrall; from *fenestrella*, or *fenestrelle*, the diminutives of *fenestra* and *fenestre*. (Ducange and Roquefort.) "And all the windowes and each *fenestrall*.—Wrought were of beryll and of cleare crystall." (Lydgate's Troy.) Mr Way has shewn that "*fenestrall*" was also used for certain framed blinds of cloth or canvas, that served to supply the place of glazed windows, before the general introduction of the latter. (Promp. Parv. 155.)

Printer in
Nash's Wind-
sor Castle.

For want of space I cannot develop this subject any farther, but it would not be difficult to reconstruct these herces from the numbers and weights given. Some of them, however, are incorrectly printed. The magnitude may be judged from the specific gravity of the material, which was moreover probably cast hollow, and with this allowance it will be found that the ornaments were of the full size, and not mere models on a small scale. The herce of Westminster was the most complicated, but its particulars are too long for insertion. It contained 280 buttresses of different sizes, 72 "botants" or archbuttresses, and 96 bodies, besides housynga, &c., as in the herce of St Paul, and 428 tapers.

104. This paper has extended itself so much beyond the limits which I originally proposed, that I shall here conclude, leaving for another opportunity several branches of the subject, as the nomenclature of carpentry, of the plan and arrangement, &c.

I stated in the beginning that my object was not to construct a complete nomenclature, but to elucidate those words that either remained in obscurity, whose meanings were doubtful, or which had been misapplied. In attempting this I have always preferred to investigate the meaning from the use of the word in technical documents rather than trust to etymology or to dictionaries, for my present purpose requires the sense which was given to each term by those who employed it rather than its derivation, and in this class of words especially, etymology is often little better than guessing, and the lexicographers are never safe guides, for want of that technical knowledge which is essential, as I have had occasion to shew. I trust that the sketch which I have ventured to make will be filled up from various ancient documents now hidden, but which in the present increased state of interest for such subjects it is not too much to hope may be brought to light and published.

ROBERT WILLIS.

APPENDIX.

No. I.

Names of Moldings of the Tower Pier of Ratclyff Church, corresponding to the numerals in Fig. 3, Plate II. (Art. 17, p. 12 above).

A bowtell	1	29	...	78	...	...
A bowtell	2	28	30	77	79	103
A casement	3	27	31	76	80	102
A bowtell	4	26	32	75	81	101
A filet	5	25	33	74	82	100
A casement	6	24	34	73	83	99
A filet	7	23	35	72	84	98
A filet	8	22	36	71	85	97
A double resant with a filet.....	9	21	...	...	86	96
A filet	10	20	...	...	87	95
A filet	11	19	...	...	88	94
A casement.....	12	18	...	...	89	93
A filet	13	17	...	...	90	92
A bowtell	14	16	...	...	91	...
A bowtell	15	...	...	...	...	...
A resant .....	...	...	37	70	...	..
A filet .....	...	...	38	69	...	...
A casement .....	...	...	39	68	...	...
A bowtell .....	...	...	40	67	...	...
A casement .....	...	...	41	66	...	...
A filet .....	...	...	42	65	...	...
A bowtell .....	...	...	43	64	...	...
A filet .....	...	...	44	63	...	...
A resant .....	...	...	45	62	...	...
A filet .....	...	...	...	61	...	...
A casement .....	...	...	46	60	...	...
A filet .....	...	...	47	59	...	...
A resant .....	...	...	48	58	...	...
A filet .....	...	...	49	57	...	...
A bowtell .....	...	...	50	56	...	...
A casement.....	...	...	51	55	...	...
A bowtell .....	...	...	52	54	...	...
A bowtell .....	...	...	53	...	...	...

N. B. The numbers run down one column and up the next continuously. Some of these numbers are omitted in the engraving, for want of room, but only in cases where their places are obvious.

No. II.

*Indentura inter Katherinam uxorem Radulphi Greene et Thomam Prentys
et Robertum Sutton de Chelaston, Kervers¹.*

Ceste Endentre faite perentres Katherine que fuist la feme Rauf Greene Esquier, William Aldwynle et William Marchall Clerk d'un parte, et Thomas Prentys et Robert Sutton de Chelaston en Counté de Derby Kervers, d'autre parte testmoigne, que les ditz Kervers ount covenantez et empris pur fair et entailler bien, honestement et profitablement, une tombe de pierre appellé alabastre bon, fyn et pure, contenant en longure ix pees d'assise, et en largure iiij pees et deux d'assise, sur quele tombe seront faitz deux images d'alabastre, l'un counterfait à un Esquier en Armes en toutz pointz, contenant en longure vij pees d'assise, avec un helm de soubs son chief, et un ours à ses pees, et l'autre image serra countrefait à une dame gisant en sa surcote overte, avec deux Anges tenant un pilow de soubz sa teste, et deux petitz chiens à ses pees, l'un des ditz images tenant l'autre per la main, avec deux tabernacles appellés gablettes à lour testes, quele tombe conteindra per les costés avec le leggement trois pees d'assise, sur queux costes seront images d'Anges ove tabernacles portantz escutz, selonc la devise des ditz Katherine, William et William. Et auxi ferront les ditz Kervers un arche d'alabastre amounte tout la dite tombe, en longure, et largure, avec pendantz et knottes, et une crest de foytes (foyles?) et autre ourages appertinent au tiele tombe, les queux image tombe et arche serront proportionnez endorres peintes et arraies ove coulours bien et sufficientment en le pure honeste et profitable manere come appertient à tiel overage. Et seront toutz les ditz overages prestment faitz, et perfourmez, en toutz poyntz, en manere suiedite, et surmis et enhauté, per les ditz Thomas et Robert en l'esglise parrochiel de Luffwick, en Counte de Northampton, as costages et perill des ditz Thomas et Robert, en toutz maneres choses, perentre cy et le fest de Pasque serra l'an de grace Mccccxx. Pur quelles overages en manere avantdit affaire et performers les ditz Katherine, William, et William, paieront ou feront paier as ditz Thomas et Robert ou l'autre deulx, quarant livres desterlings, dont seront paieiz al fesance di ceste dys marcs et al fest de Pasque ore prochein avener dix marcs, et al fest del Nativité de Seint John Baptistre adonque prochein ensuant, dys marcs et at fest de Saint Michell adonque prochein ensuant dys marcs, et les dix marcs remanantz seront paieiz quant toutz les ditz overages seront faitz et surmys, en manere avantdit; pur toutz quelles convenantz avantditz et chescun deulx, de part les ditz Thomas et Robert faites, à performer mesmes Thomas et Robert eux obligent, et chescun deulx per soy, en lentier, lour heirs et executors as ditz Katherine, William, et William, en cessant livres per y cestes. En tesmoignance de quele chose les parties avantditz a y cestes Endentres enterchangeablement ount mys lourz Sealx. Donne le xiiij jour le Feverer l'an du Regne du Roy Henry Quint puis le Conquest sisme.

¹ I have borrowed this indenture from a scarce book (Halstead's Genealogies, p. 189), as an excellent specimen of this kind of document, and one little known. (Vide Arts. 39^a, 87, 92, above). It has been however reprinted in Sir R. C. Hoare's County History of Wiltshire. "Warminster Hundred."

No. III.

List of the principal published Mediæval Documents relating to Buildings,
which have been employed in the present Paper.

DOCUMENTS.	WHERE PRINTED.	MARGINAL ABBREY.
Gervasii Monachi Tractatus de combustione et reparatione <i>Dorobornensis Ecclesiæ</i> . (cent. XII.)	Hist. Ang. Scriptorum X. 1652.	Gervase.
Accounts relating to the <i>Eleanor Crosses</i> . (19...21 E. I.)	Manners and Household Expenses of England. Roxburghe Club, 1841.	
Various account Rolls, &c. relating to <i>St Stephen's Chapel</i> , and other buildings at <i>Westminster</i> . (4 E. III. &c.)	Antiquities of Westminster, by J. T. Smith. 4to. London, 1807. The History of the Ancient Palace and late Houses of Parliament, by E. W. Brayley and J. Britton. 8vo. London, 1836.	Smith's Westminster. Brayley's Houses.
<i>Westminster Hall</i> . Indenture (18 R. II.) for raising the walls and putting in corbels.	Rymer's <i>Fœdera</i> , Ed. 1709. t. vii. p. 794.	
Tomb of <i>Richard the Second</i> and his <i>Queen Anne</i> . Two Indentures for the marble-work and for the metal-work respectively. (18 R. II.)	Rymer's <i>Fœdera</i> , t. vii. p. 795. Gough's <i>Sepulchral Monuments</i> , Vol. i. p. 167. Hist. of Westminster Abbey, by J. P. Neale and E. W. Brayley. London, 1823. Vol. II. p. 111.	
Indentures and accounts relating to the <i>war herces</i> for the funeral of Anne, the Queen of Richard the Second. (18 R. II.)	Gough's <i>Sepulchral Monuments</i> , Vol. i. p. 170.	
Indenture for the <i>Tomb of Ralph Greene</i> , at Luffwick, Northamptonshire. 1419.	Halstead's <i>Genealogies</i> , 1685, p. 189, (with an engraving). Hoare's <i>Wiltshire</i> (Warminster Hundred). Appendix, No. II. above.	
Indentures for the building of the <i>Dormitory at Durham</i> , in 1398 and 1401. Account Roll for the construction of a new <i>Hall at Pyttington</i> . 1450.	Historiæ Dunelmensis Scriptorum tres, by the Surtees Society. London, 1839. App. pp. clxxx. clxxxvii. cccxxiii.	Surtees Script.
Contract for the building of <i>Catterick Church</i> , in Yorkshire. 1412.	Published with notes, by Mr Raine, 1834, accompanied by drawings by Mr Salvin.	
Indenture for rebuilding the north and south "hyllings" (aisles) of <i>Burnley Church</i> . (24 H. VIII.)	Whitaker's <i>History of Whalley</i> . 1818. p. 322.	

DOCUMENTS.	WHERE PRINTED.	MARGINAL ABBREV.
Contract for building a body and steeple to <i>Fotheringhay Church</i> . 1435.	Dugdale's Monasticon. Ed. 1673. (Ecc. Coll.) Vol. III. p. 163. Reprinted at Oxford, 1841.	
The last Will of Henry the Sixth, 12th March, 1447, contains a minute and technical description of <i>His Colleges at Eton and Cambridge</i> .	Nichols' Collection of the Wills of the English Kings, &c. 4to. 1780. (p. 291.)	Nichols' Wills.
Five Indentures for the vaults, pinnacles and windows of <i>King's College Chapel</i> , Cambridge. (4, 5, and 18 H. VIII.)	Malden's Account of King's College Chapel. 8vo. 1769. Walpole's Anecdotes of Painting, by Dallaway, Vol. I. p. 345. Britton's Architectural Antiquities.	Britton, A. A.
Various Agreements for the Monument of Richard E. of Warwick, and other works in the <i>Beauchamp Chapel</i> . (25 H. VI. &c.)	Dugdale's Warwickshire, p. 445. Description of the Beauchamp Chapel, &c. by J. C. Nichols. 4to. Britton's Arch. Ant. Vol. IV.	
Indenture for building the <i>Cross in Cross Cheping</i> , in <i>Coventre</i> . 1542.	Dugdale's Warwickshire, p. 145.	
Accounts relating to the Stalls in St George's Chapel, Windsor. 18 E. IV. and following years. And the Indenture for the vault of the Choir. 5 June, 1505.	Essay on the History of Windsor Castle, by Ambrose Poynter, Esq. prefixed to Sir J. Wyatville's Illustration of Windsor Castle, (referred to under the name of Nash, by mistake), fol. 1840.	Poynter in Nash's Windsor Castle.
Extracts from the Fabric Rolls of <i>Exeter Cathedral</i> .	Lyttelton's Remarks on Exeter Cathedral, 1754, reprinted and prefixed to the Exeter Cathedral of the Society of Antiquaries. Britton's Exeter Cathedral contains some additional extracts.	
Extracts from an old book relating to the Building of Louth Steeple or "broach," from about 1500 to 1518.	Archæologia, Vol. x. p. 70.	
Will of King Henry VII. describing his Monuments, &c., with other Estimates and Agreements.	Britton's Arch. Ant. Vol. II.	
Estimates and Reports relating to repairs at the Tower of London. 24 H. VIII.	Bayley's History of the Tower of London.	
Contracts with the Mason and Plasterer (joiner?) (29 H. VIII.) for the erection and "seelyng" of Hengrave Hall, in Suffolk. (Art. 82, above.)	History and Antiquities of Hengrave, by John Gage, Esq. London, 1822. (p. 41.)	

As I have usually referred to the following books under abbreviated titles, I subjoin their titles at length.

- Higins, John. *The Nomenclator of Adrianus Junius*. 12mo. Lond. 1585.
Cotgrave, Mr Randle. *A French and English Dictionary*, 1611, (and by Howell, 1660).
Nicot, Jean, et A. de Ranconnet. *Thresor de la Langue Francoyse*. Par. 1606.
Lacombe. *Dictionnaire du vieux langage François, avec Supplement*. Par. 1766-7.
Roquefort, J. B. B. *Glossaire de la langue Romane*, 2 t. Par. 1808. Avec Supplement, 1820.
Promptorium Parvulorum, auctore fratre Galfrido Grammatico dicto, circa MCCCCXL.
ad fidem codicum recensuit Albertus Way. Lond. sumpt. Soc. Camd. 1843.
Architecture de Philibert de L'orme. Par. fol. 1568.
Cours d'Architecture, par le Sieur Daviler. Par. 2 t. 4to. 1691.
Des Principes de l'Architecture, par Felibien. Par. 4to. 1690.
Dictionnaire d'Architecture, par M. C. F. Roland de Virloys. 3 t. 4to. Par. 1770.
The Academy of Armory. By Randle Holme. fol. Chester, 1638.
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INDEX TO THE MÆVAL WORDS IN THE PRECEDING PAPER.

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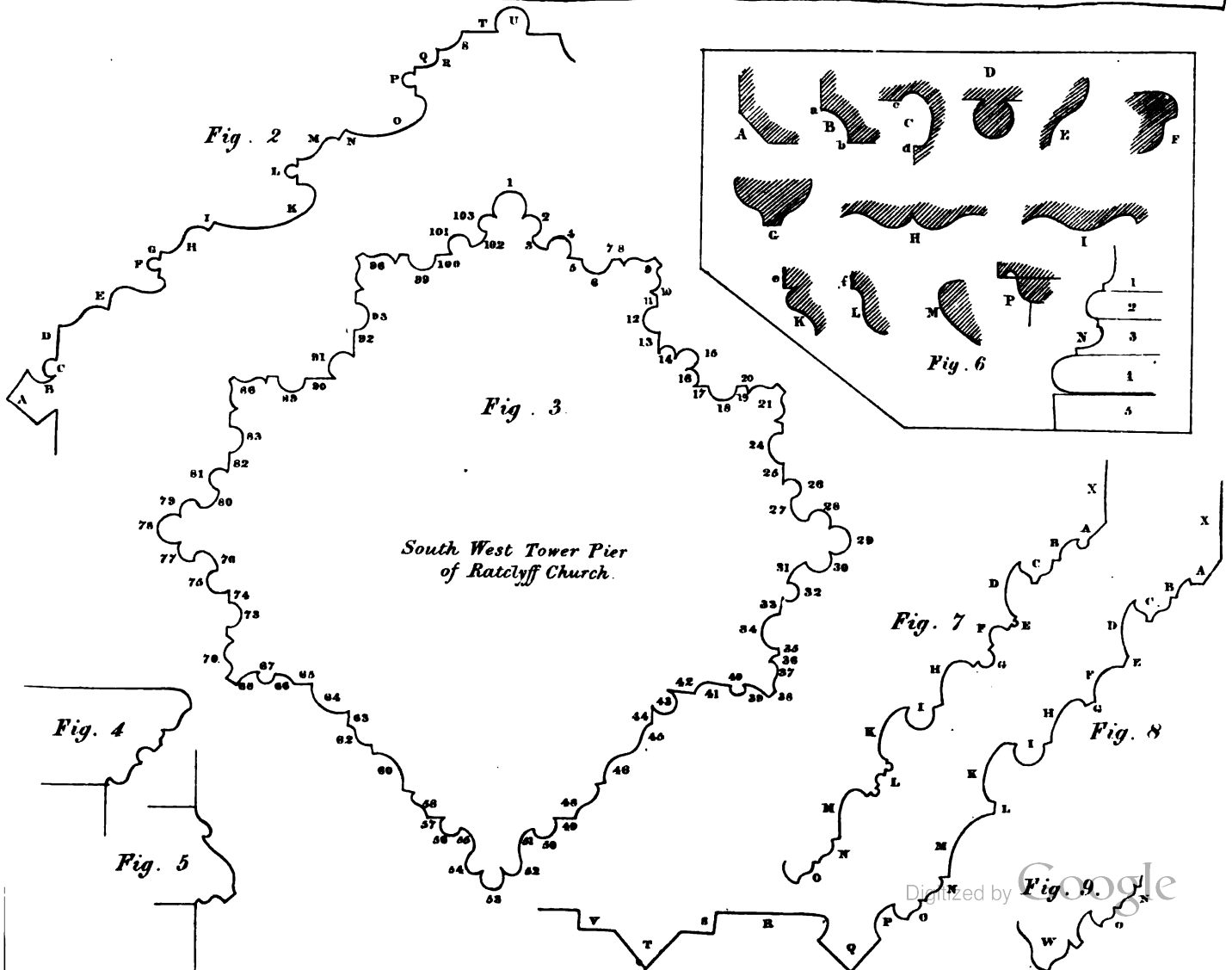
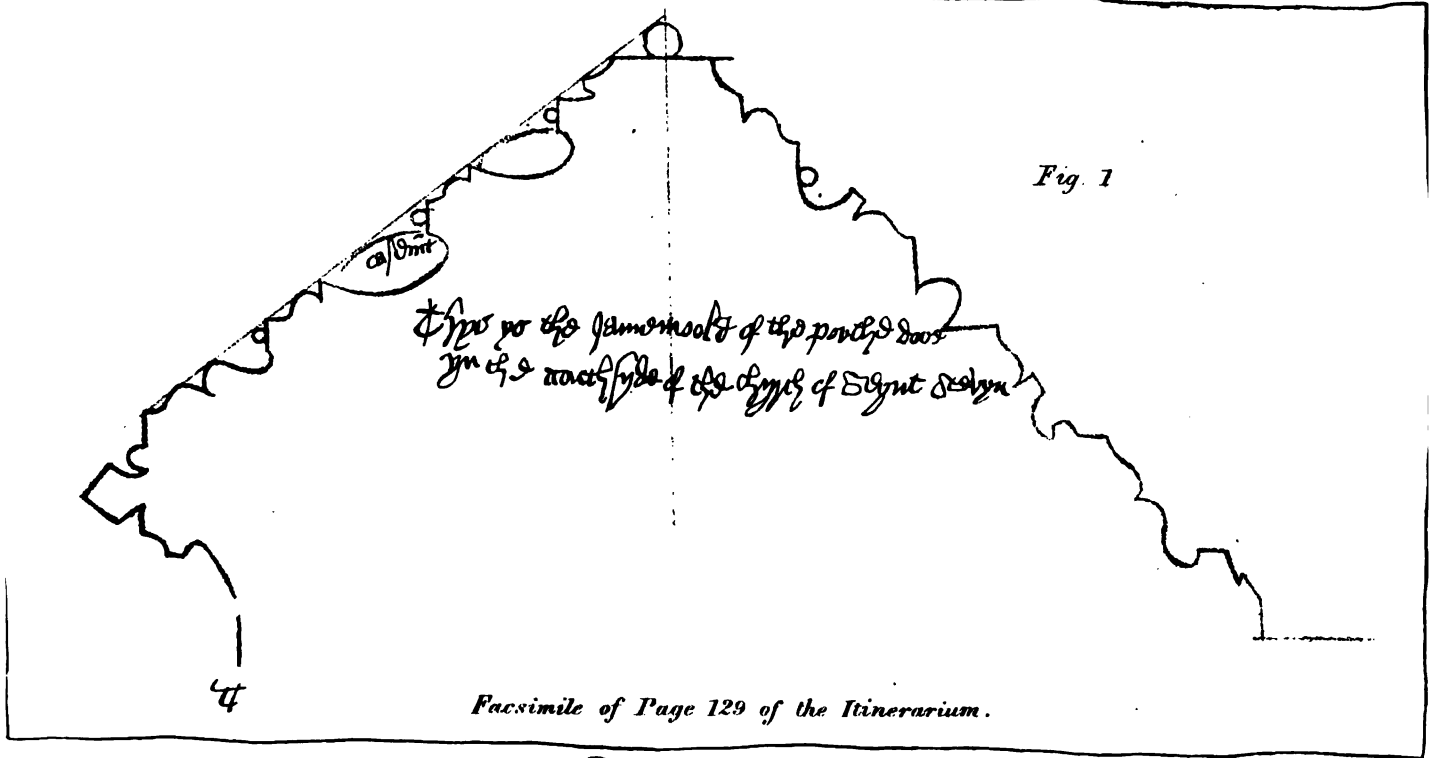
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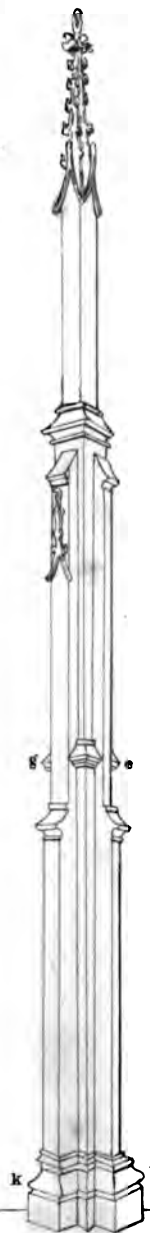
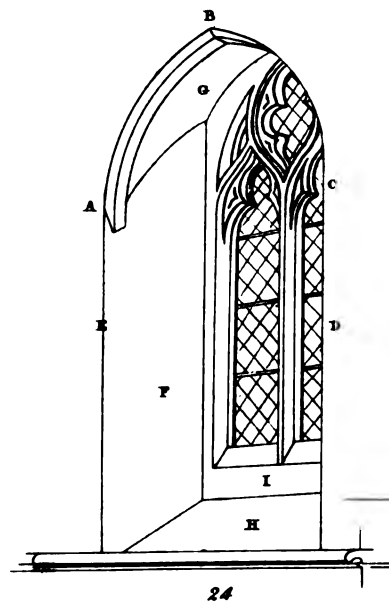
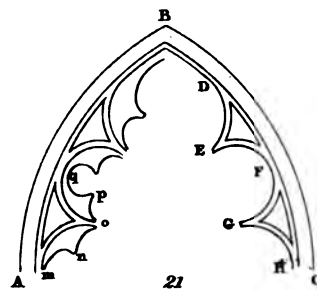
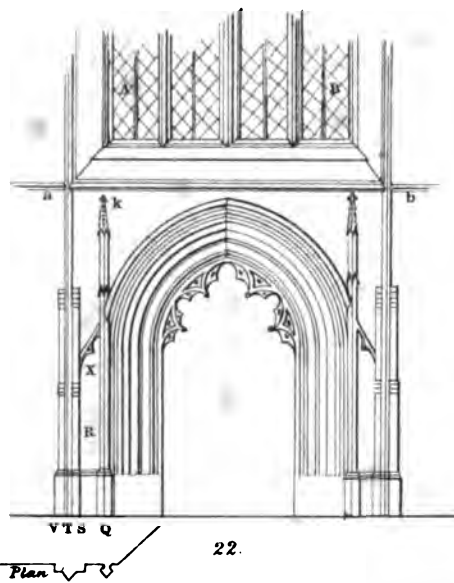
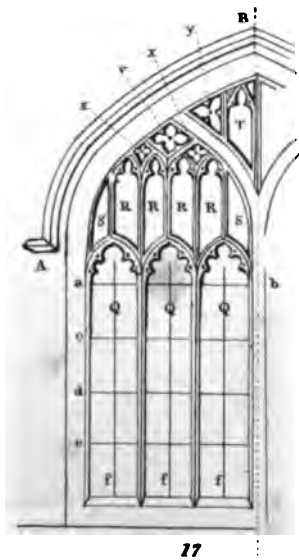
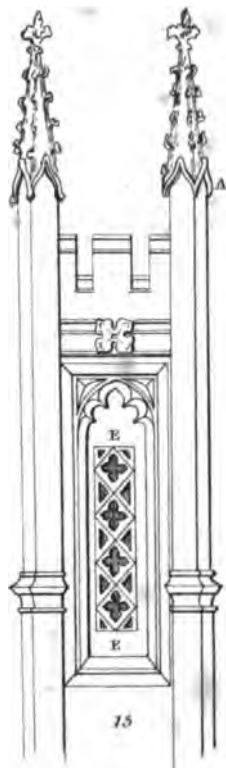
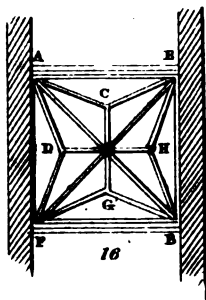
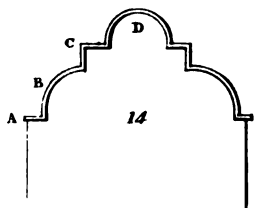
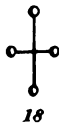
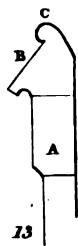
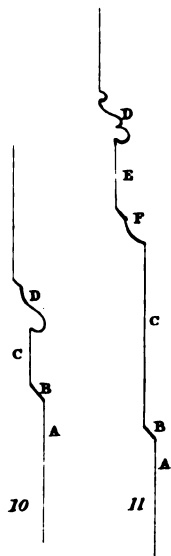
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ROMAN AND ROMAN-BRITISH
REMAINS,

AT AND NEAR SHEFFORD, CO. BEDS.

BY

SIR HENRY DRYDEN, BART., M.A.
OF CANONS ASHBY.

AND

A CATALOGUE OF COINS FROM THE SAME PLACE,

BY C. W. KING, Esq., M.A.
FELLOW OF TRINITY COLLEGE.

WITH THREE PLATES.

CAMBRIDGE:

PRINTED AT THE UNIVERSITY PRESS.

PUBLISHED BY J. & J. J. DEIGHTON, AND T. STEVENSON;
JOHN W. PARKER, LONDON;

AND

J. H. PARKER, OXFORD.

M.DCCC.XLV.

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1904

ROMAN AND ROMAN-BRITISH REMAINS,

AT AND NEAR SHEFFORD, CO. BEDS.

THE artificial remains of the inhabitants of this island, in times previous to the Norman conquest, may be divided into five classes.

I. Those of the Britons or Celts, down to the change in their manners effected by the Roman settlement in Britain, which may be placed at A.D. 90; for though the first invasion took place B.C. 55, yet it does not appear that much impression was made by the conquerors on the manners of the natives till about A.D. 90. Under Agricola's government, A.D. 78—85, the Britons began to imitate the Roman dress (Tacitus, Agric. cap. 21) This class may be subdivided into the remains of the Celtic and the Belgic Britons.

II. Of the Britons under the influence of Roman manners, and under their own governments which succeeded the departure, in A.D. 410, of the Roman troops; a period extending from 90 to 556, and probably, as far as regards the north-west of England, we might add many years, because the Saxons could not have annihilated the Britons. In the second century Christianity was introduced into England by the Romans, and Tertullian (Pict. Hist. Eng. 73) says that in 209 the faith had reached farther than the Roman arms. In the fourth century Christianity was general amongst Britons and Romans; but as both appear to have mixed the new faith with their own, it is doubtful whether much change took place in the funeral rites; and it is said (Pict. Hist. p. 71) that Druidism continued in some degree down to the middle of the fifth century. The period comprises above 466 years.

III. Of the Romans. The beginning of the Roman government in Britain may be fixed at A.D. 43, the conquest of Plautius; and their troops were finally withdrawn in A.D. 410, i.e. 367 years.

IV. Of the Saxons, before their conversion to Christianity. The Saxons entered England in A.D. 449, but did not reach the centre of England till A.D. 556. Augustin landed A.D. 597 and died 604. The Saxons were for the most part converted by A.D. 660; and by A.D. 700 all England had adopted the Christian faith. This class of remains is spread over a period of about 150 years.

V. Of the Saxons, after their conversion to Christianity in A.D. 660, down to the Norman conquest in A.D. 1066. About 406 years.

The remains of the Danes are so uncertain, and probably so few, that they are not to be ranked as a class. (See Bloxam's *Monumental Architecture*, Hoare's *Ancient Wiltshire*.)

There are of course exceptions to the rules; and there are some remains belonging to transitional periods.

All these classes are again divided into religious, domestic, and military remains. It is the first class which I have now to notice.

Sir R. C. Hoare has not given a clear distinction between the Belgic and Celtic Britons; nor is this of much importance, as (*Cæs. Com. ii. 4, &c.*) at the time Cæsar occupied Gaul the Belgians appear to have been allied with the other Gauls, and at war with the Teutonic tribes. It is therefore more probable that their manners resembled those of the Celts than of the Teutons. As it appears from Cæsar and Tacitus that the manners and religion of the Gauls and Britons were alike, we naturally look to the funeral deposits in Gaul and in the Channel Islands, and we accordingly find strong resemblances between them.

I will now, in a cursory manner, notice the different kinds of tombs and their contents; endeavouring to shew the comparative characteristics of the interments; accompaniments of the interments; and the nature of the pottery found in each class of tombs.

Cairns, circles, cromlechs, and large barrows, were not raised over the ashes or bones of every individual of the poorer classes: we must rather consider them as confined to the distinguished and wealthy. The poor were probably interred under small barrows, like many on the downs of the south-western counties, or under hillocks, like those in our church-yards, accompanied only by an arrow-head or a knife.

Some have supposed that circles and cromlechs denote earlier interments than barrows; but, besides the fair inference that expensive and laborious monuments succeeded those of the most simple form, the evidence tends to prove that many of them are not earlier than numbers of barrows. It is certain that all these sepulchres, and especially cromlechs, were occasionally used for different persons at considerable distances of time. Whether all circles and cromlechs are really as ancient as the first class of remains, is doubtful; for the cromlech at Enston, Oxfordshire, contained, amongst fragments of deers, cows, pigs, hares or rabbits, and birds' bones, pottery decidedly of the third class, and none of the first, as far as I know; and the only urn existing, found near the Rollright Circle, Oxfordshire, is apparently of the same date as several found at Northampton of the second class.

Till within a few years it was very generally supposed that cromlechs and circles were Druidical altars and temples, but Camden (*Britannia*, Gough's edition, Vol. i. 93), Keysler (*Ant. selectæ septentrionales*, pp. 46, 55), Wright (*Louthiana*, B. i. 11—15, B. ii. 5—16), Borlase (*Hist. Cornwall*, 197, 209, 227), held that

both were also sepulchral; and the latter author rationally supposes that they were at once places of sepulture and worship, but ridicules the idea of cromlechs being altars. The concurrent testimony of all civilized and uncivilized nations goes to prove that places of burial have been commonly places also of worship.

On the other hand, some have denied that they were used for worship at all; but what could be more natural than that they should be both? and if not, where did the people who formed them worship? In some cases no indications of occupancy have been found by digging, but they may have been imperfectly explored, or such monuments may have been *formed* for tombs and never *used*; as many of the monuments in our churches have been put up in the lifetime of the person intending to occupy them after death, and have never been so used.

A remarkable characteristic of the cromlechs in the Channel Islands is, that *no metal* has been found in them, (Harshorne's Salopia, account by Lukis, and Archaeological Journal, Vol. i. p. 142). In some of the English ones *no metal* has been found; and if it should turn out that absence of metal is common to most or all cromlechs and circles, some new light might be shed on their history. Metal has been frequently found in cairns; and amongst other instances we may mention the celebrated British corslet taken from the cairn of Benlli Gawr, now in the British Museum. Single stones were frequently memorials of events or boundaries (Hartshorne's Salopia, under "Hoar-stones").

There was a fashion in these early tombs, as in later ones, but probably guided by circumstances in great measure. In the Channel Islands cromlechs and circles are almost exclusively the tombs; in England, on the contrary, cromlechs are scarce and circles scarcer. In Wales and Scotland (I believe) cairns are the most common tombs, and barrows least so. It is true that numbers of the stone monuments have been destroyed for the sake of the stones; but, in all probability, many more tumuli have been ploughed down and lost; so that we may reckon the proportion to have been then what it is now.

CLASS I. For the characteristics of this class we may refer to the erudite work of Sir R. C. Hoare on Ancient Wiltshire, in which county it is the prevailing class. "From the researches made in our British tumuli, we have every reason to suppose that the two ceremonies, of burying the body entire, and of reducing it to ashes by fire, prevailed at the same time. In each of these ceremonies we distinguish a variety in the particular mode adopted. In the first, we have frequently found the body deposited within a cist, with the legs and knees drawn up, and the head placed towards the north. This I conceive to be the most ancient form of *burial*, and the same alluded to in the Holy Scriptures: 'And when Jacob had made an end of commanding his sons, he *gathered up* his feet into the bed, and yielded up the ghost, and was *gathered* unto his people.'

The second mode of burying the body *entire* is evidently proved to be of a much later period, by the position of the head and body, and by the articles deposited with them. In this case we find the body extended at *full length*, the

heads placed at random in a variety of directions, and instruments of iron accompanying them.

Two modes of *cremation* seem also to have been adopted; at first, the body was burnt, the ashes and bones collected, and deposited on the floor of the barrow, or in a cist excavated in the native chalk. This being the most simple, was probably the most primitive custom¹ practised by the ancient Britons. The funeral urn, in which the ashes of the dead were secured, was the refinement of a later age. The bones when burnt were collected and placed within the urn, which was deposited with its mouth *downwards*, in a cist cut in the chalk. Sometimes we have found them with their mouths *upwards*, but these instances are not very common; we have also frequently found remains of the linen cloth which enveloped the bones, and a little brass pin which secured them.

Of these different modes of interment, I am of opinion that the one of burying the body entire, with the legs gathered up, was the most ancient; that the custom of cremation succeeded, and prevailed with the former; and that the mode of burying the body entire, and extended at full length, was of the latest adoption." (Hist. of Ancient Wiltshire, p. 24.)

Accompaniments.—Holding, in common with all mankind, some portions of the pristine faith, and amongst others the immortality of the soul and the resurrection of the body², we find that the Britons buried with their dead whatever things had been of use or pleasure in this life, supposing that they would again be needed beyond the grave; such as weapons, ornaments of dress, vessels containing food and incense, also deers' horns, and bones of other animals.

The earthen vessels found are divided by Hoare into *sepulchral urns*, i.e. those which contain the bones where cremation has been practised, varying from 10 inches to 1 foot 6 inches high; *drinking cups* of the same material, commonly holding about a quart; and *incense cups* of smaller size.

The pottery of this class is generally grey, but sometimes dull red; coarse in texture, and so slightly baked that some have called it *sunbaked*. The vessels were probably baked (many together) by being placed on stones and having a fire made around and over them.

This method, besides being independent of weather and time of year, would be much more efficient and speedy; and we very frequently find that the outside of the urn is red and the inside black. This some have attributed to the stain of ashes, but is the natural result of this mode of baking.

In shape the vessels incline to the conical, rather than the globular form, so that vertical sections of them are nearly rectilinear. The lips are mere terminations of the sides, and not averted, as in class II. and III. The herring-bone pattern is the peculiar one.

¹ Of the two modes of *cremation*.—H. D.

² The writers are not agreed whether their doctrine was the transmigration of the soul into another body, or the resurrection of it in the same body in another world; but the accompaniments rather favour the latter hypothesis.

CLASS II. No rule has yet been formed which enables us to distinguish clearly between the second and fourth classes; but to one or both are to be referred an immense number of funeral deposits. It is certain that a much larger number of interments are to be included in class II. occupying nearly 500 years, than in class IV. occupying at most 150 years, and belonging to a smaller population. I shall therefore, for the present, include class IV. in class II., and under the name of Roman-British; subject to the division named, when made out; which very probably, by a further examination and classification of facts already produced, and by a comparison with the monuments in the countries about the mouth of the Elbe, may be done.

Some antiquaries have of late decided that these are Saxon interments, on the ground of some of the ornaments resembling some representations of costume in A. S. MSS. In many instances coins have been found with the skeletons, and they have been, with scarce an exception, the small brass of the later Roman emperors, from A.D. 200 to A.D. 350. That in many instances Saxon barrows were thrown up near those of the Romanized Britons is highly probable; and in one instance in Kent (Arch. 1843, Breachdown tumuli, p. 12) Saxon sceattas were found in a barrow; in which however there were other articles differing considerably from those in the generality of barrows of this class. Supposing that the coins were in circulation at the time the persons died, they would not afford an exact date; but it is very improbable that coins were in circulation more than one hundred years, under a new government, and amongst a people who at the time so well understood the use of money, that most of their punishments were fines of coin. It may be argued that no change took place in the funerals of the Saxons immediately after their conversion, and that therefore a much longer period ought to be assigned to class IV.; but at the æra when the Anglo-Saxon history began to be recorded by their Christian clergy, which was very shortly after their conversion, the custom of interring the body entire was established; and the bodies were enclosed in coffins of wood or stone, and placed in cemeteries. They were occasionally accompanied by articles of dress and by swords, as in much later times, but I find no account of spears or shields being interred with them.

Where we find interments of bodies and cinerary urns together, which, from accompaniments or other circumstances, appear to be cotemporaneous, we may infer that both are earlier than the Saxon conversion. In Wiltshire, deposits of first class are much more numerous than those of the second class; whereas, in the midland counties the reverse is the case; and it appears that if a line were drawn from Rye in Sussex to Gloucester, it would divide the greater portion of the first from the greater portion of the second class; the first being south of the line, the latter north. Those of the first class north of the line are mostly on the east and south-east coast; whereby we may infer that the midland district before the Roman invasion was but thinly peopled.

Pure Roman interments are occasionally found in *numerous collections*; but the other classes are more widely spread over the country.

The characteristics of the second class are:—

Interment.—The body was commonly interred entire in the common apparel of the person when alive, stretched at full length on the back, but sometimes on the side or back with the legs contracted, placed in a coffin formed of rough slabs of stone, and covered by a barrow; or in a vault cut in the soil, where the material is chalk or other hard substance, and surmounted by a barrow varying in height from 1 foot to 10 feet: the barrows sometimes in groups, at others standing alone. In midland counties we find burial-grounds where the mounds have been like those on our graves, and not now visible.

Occasionally the bodies were burnt and the ashes inclosed in urns, generally about 10 inches high. Some urns are not more than 5 or 6 inches high; and as portions of the skull and jaw *only* have been generally found in these, the head, even when burnt, must have been thought the part most worthy of preservation.

We find instances of the two modes in the same barrow or burial-ground; the first the most common.

The urns are mostly not inverted.

The skeletons have their heads in various directions, but most of those which have come under my notice had the heads between west and south.

Accompaniments.—With the bodies of males we find cruciform and circular brooches of brass (sometimes gilt), varying from 2 to 6 inches in length; generally one pair to one person, found about the shoulders; swords (rare) of iron, broad blades without guards to the hafts, lying by the left side; knives by the right hip; one, two, or three spear-heads near the head pointing upwards, and probably interred with the shafts; shields placed in the grave underneath the body so that the boss is between the thighs; and occasionally very small urns for food, incense-cups, and platters. With females we find brooches as before; hair-pins of bone and brass; glass, amber, and stone beads, from four to twenty-five with one person; knives; urns and cups and platters, as before. These receptacles for food and incense are rare, but food may have been interred, wrapped in linen, or without any protection. Articles of dress, such as combs, have been found with urns, and in my collection is a comb which lay in the bottom of an urn under the bones. We have no Samian ware, no bottles, or lamps.

It is from the similarity of the circular brooches to those in A. S. MSS. that these remains are concluded by some to be Saxon; but we have no pictorial authority for Saxon costume earlier than the eighth century; and the statues of Gaulish costume in Montfaucon (Pict. Hist. Eng. 127) have precisely similar brooches.

Pottery.—This is finer and better baked than the first class; almost exclusively dark grey or brown, but sometimes dull red. The urns incline to the globular rather than the conical form, with no defined bases, and have averted lips: the pattern generally consisting of horizontal stripes, dancette pattern, and circular indentations, apparently formed by a piece of stick with two notches crossed on its end. Some of the cinerary urns have three or four vertical ribs; and the patterns differ.

CLASS III. We do not find the same uniformity in this class of remains as in the first and second, either in the method of interment, or the accompaniments.

The Roman interments are found in numerous collections, frequently in a walled cemetery, but others are distributed along the roads, as in Italy. Amongst the Romans in Britain cremation of the body was the general practice, although interments of bodies entire took place at the same time. When the latter mode was adopted they sometimes interred the body in its dress; but we do not find weapons which appear to be characteristic of class II. The cinerary urns vary from 6 inches to 1 foot 2 inches in height, generally pale red; but many are blueish grey, and others nearly white; always well baked, inclining to globular form, but elongated towards the base, which is well defined; and having averted lips. There are instances of much larger cinerary urns. They have no covers, and are often inverted.

Accompaniments.—Weapons and knives are not found, and ornaments of dress are uncommon. But though we find the Romans attended to the defence and ornament of the body less than the Britons, yet they attended much more to its sustenance after death.

We find around the cinerary urns as well as bodies, cups, platters, drinking cups, lamps, glass bottles, bowls, vials, brooches, necklaces, armlets, &c.

We naturally look to Italy for the standard of this class, and there we find the same vessels used for the interment of the dead; but in England, where the Romans probably had but few experienced stone-carvers, we find none of the magnificent and elaborate tombs and mausoleums, nor of the small marble cases for burnt bones of the dead, so numerous at Rome and Pompeii. A large proportion of the Romans in this country were soldiers, frequently changing quarters; and they appear to have paid but little attention to expensive and unnecessary ornamental architecture. It is true, they built temples, villas, and baths, but they are not to be ranked as works of art with those in the mother-country. Many of the pavements are elegant in design, but almost invariably common in material. The temples, as we may suppose from the nature of the case, obtained the least share of attention.

Household utensils were necessary, and of daily use, whether in the tent or the villa; and accordingly we find beautiful specimens of them, many of which, no doubt, were imported from Italy.

The sepulchral remains of the Romans in this country are exactly such as we may expect to find under the circumstances in which those people were placed. In small, plebeian, and hastily-made tombs of the commonest materials, in wooden chests, covered by simple turf, we find elaborate specimens of the most elegant arts of ancient Rome.

Pottery.—This is better made, more accurately turned, and better baked, than the other classes; but contains only two colours, not in common with them; the white, and the bright red glazed ware, commonly called Samian ware. It is doubted by some whether this is always Roman; but, taking the evidence together, it appears that it was not used in this country before the Roman settlement.

The vessels for containing the solids vary between the forms of what we

should call cups, bowls, and plates. Of the bowls many are flattened so as to form a large base, with no additional rim, formed of unglazed red or white ware. No *oval* bowl or dish has come under my notice; all are circular. Those of Samian ware have commonly a base much smaller than the diameter of the vessel added to its lower part: vary in diameter from 3 inches to 1 foot 2 inches, and in capacity from a quarter of a pint to 6 quarts. Some resemble a paten; and in many the bases appear to be added for utility as well as elegance, being small enough to grasp with the thumb and forefinger. The lips are of several forms, and when averted are frequently ornamented with the lotos leaf. The large bowls are often tastefully decorated with foliage, scrolls, hunting scenes, &c., but were rarely if ever interred with the dead. It was usual with the makers of this ware to stamp their names inside the vessels on the centre. They made no bottles or cinerary urns. The texture of the pottery is exceedingly close, and the glaze but little affected by time: some very ancient sepulchral urns, found in barrows on the Neilgherry hills in India, presented in 1844 to the Ashmolean Museum, by the Rev. J. Griffiths, of Madras, bear considerable resemblance to it in the texture and colour of the pottery, and in the glaze.

The bottles are of unglazed pale red or white ware, with one handle if small, and two if large.

Glass.—Cinerary urns of glass are occasionally met with, but the vessels of this material are generally bottles, either with rectangular or round bases, jugs with globular bodies and narrow necks, oil- and perfume-bottles and bowls. Pure white glass is scarcely to be found. By much the most common colour is pale green, sometimes inclining to blue, and next to it deep blue; but we find also that they had attained great proficiency in combining rods of different colours, somewhat in the manner now so much practised in Germany, of black, opaque white, deep green, red, yellow, and the colours mentioned before.

Tin plates, containing the same proportions of alloy as that in the Cornish mines, are found, varying from 5 inches to 1 foot 6 inches in diameter.

Having shewn, in a cursory manner, the characteristics of the three classes of religious and sepulchral remains of times prior to the Norman invasion, I shall proceed to the immediate object of the present pages, the description of the remains found at and near Shefford.

At the terminal meeting of the Cambridge Antiquarian Society, Dec. 1, 1842, Mr Inskip, of Shefford, exhibited several of the most beautiful articles in his collection, and the Society decided to publish lithographs of a selection from his cabinet, the use of which for this purpose was kindly offered by him. In May 1843, I engaged to visit his collection, on the part of the Society; to make careful drawings of the most interesting remains, for publication; and to put together such notices of them as could be obtained from an inspection of the remains, the places in which they were found, and the information of Mr Inskip, under whose superintendence most of them were brought to light.

The coloured plates in the present Number, lithographed by Mr Rudge, of Bedford, contain reduced copies of a selection from eighteen folio sheets of drawings full size, or to scale, coloured from the originals in Mr Inskip's possession.

In the "Graphic and Historical Illustrator," Lond. 1834, p. 343, is an account of these discoveries, illustrated by several wood-cuts, to which reference will be made.

The county of Bedford was much occupied by the Romans, and three great Roman roads intersect it.

The Watling-street, from London by Dunstable, co. Bed., Towcester, co. Northampton, Lilburn, and High Cross, co. Warwick.

The Ikening or Ickniel way, coming from south of England by Speen, co. Berk., near Risborough and Ivinghoe, co. Buck., enters this county near Eddlesborough, and traverses the southern end of it, in a north-easterly direction, crossing the Watling-street at Dunstable; and proceeds by Hitchin and Baldock, co. Hert., to Caistor, co. Norfolk.

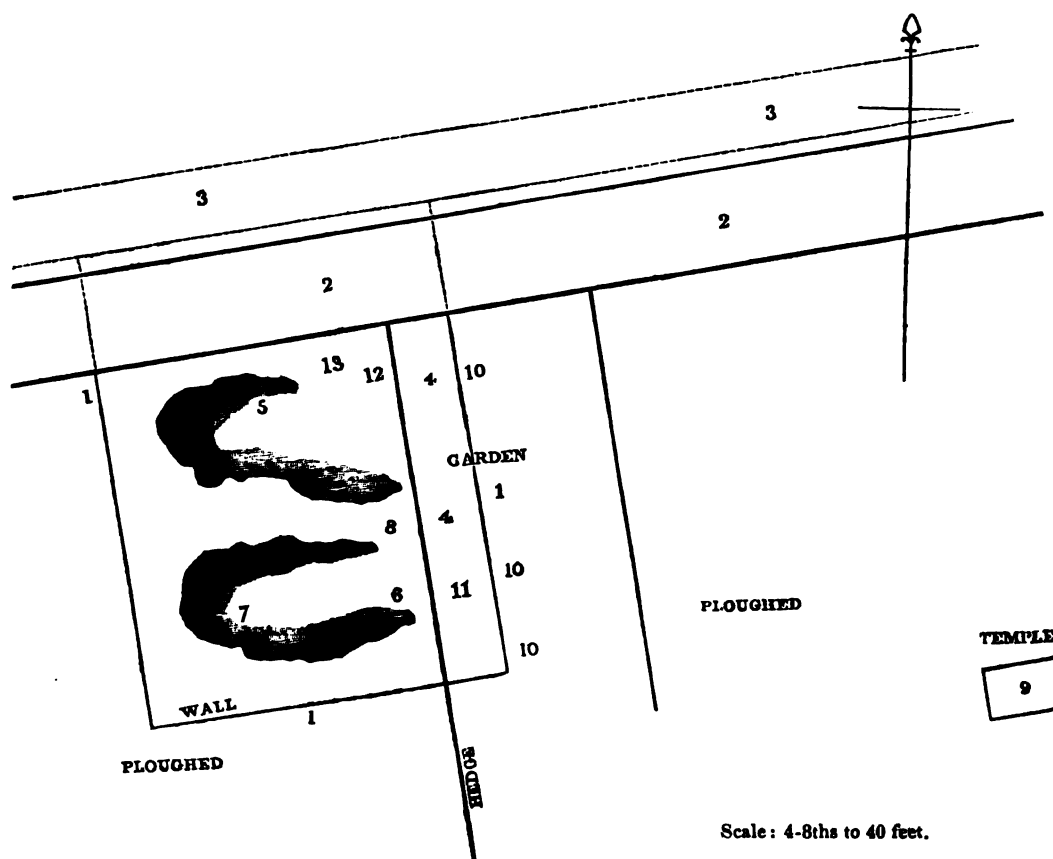
The Ermine-street, branching from the Watling-street at St Alban's, passes by Baldock, enters this county near Stotfold, from which place it continues a straight line to Sandy, and then turning a little to the east, runs to Godmanchester, co. Hunt. This name is sometimes given to the road from London by Royston to Godmanchester.

Besides these, of course there were numerous smaller roads, which are now lost by the cultivation of the country. Probably there was a road nearer to Shefford than either of the three just mentioned; and it has been observed that the termination "ford," is often found on the line of ancient roads; and though, no doubt, it is generally found where there is or has been a road through a water-course, yet in that sense more often on ancient than on modern roads; and sometimes where there is no river within some miles of the place¹.

The town of Shefford is in the parish of Campton, which word might be taken to indicate a fortification; but in Domesday it is spelt Camestone, or Chambelton, which do not seem so closely connected with the word "Camp;" and no rampart is now to be seen there.

The remains found at Shefford were on the western side of the town, in two fields and a garden, which separates the two, all abutting on the south side of the Campton-road. The best reliques were found in a walled cemetery in the north-east corner of the westerly of the two fields.

¹ See Hartshorne in *Salopia Antiqua*, on the "Names of places."



The first discovery of these remains was in the summer of 1826, when some men were digging gravel in the cemetery for the roads; and subsequently, between Mr Inskip and the gravel-diggers, the whole of the cemetery, lying south of the road, about 150 feet square, has been opened. It is bounded on the south, east, and west sides by a rough wall about 3 feet in thickness, (1, 1, 1,) composed of sand-stone from a quarry 150 yards off, built with little mortar and no bonding tiles. This wall was easily traced at about 3 feet below the surface; at which depth the deposits were usually found. On the north side it is destroyed by the present road (2, 2), which Mr Inskip supposes to be a little south of the old road (3, 8), but parallel to it.

A great peculiarity in this discovery is that there were no *cinerary* urns in or near the inclosure, inasmuch as no bones were found in any of the glass or earthenware vessels. In all parts of the cemetery there were many bones found amongst charcoal ashes. Bones might by great heat be reduced to powder, and so when mixed with ashes might not be detected in the urns; but as fragments of bones were visible outside the urns, it is probable that none were placed in them. Black earth, or a composition of ashes and earth, was found in several, but this would naturally have been thrown over them first, and consequently was the first to crumble into the vessels.

Perhaps the whole inclosure was so sacred that they did not take so much trouble to collect the remains of their relatives as they would have done had the cemetery been unenclosed. Probably an excavation was made in the earth of three feet in depth, over which the pile was placed, and into which the remains of the body would fall. The vessels which were to accompany the remains were then placed in this hole, and were covered in again with the earth previously taken out.

At Litlington (co. Camb.) was discovered, in 1821 a cemetery, of which an account will be found in *Archæologia*, Vol. xxvi. p. 369; which in some respects resembles the one at Shefford. It was a parallelogram inclosed by a wall composed of flints and Roman tiles, and intended to contain only interments after cremation. The burnt bones were placed in urns, which were deposited in parallel rows, and three feet apart. This order was interrupted in some places by the subsequent insertion of a body unburnt; and fragments of urns were found in the graves. At Shefford the deposits were unprotected, but in this case great care was taken to defend them from the pressure of the earth, either by a wall of flints, or fence of tiles, or wooden box, and by a roofing tile placed on the top.

The first articles brought to light at Shefford were two bowls of Samian ware, one of which, with horizontal handles, was afterwards broken¹; the other, which remains, is ten inches in diameter, and stamped in the centre **OFFAGER**. Shortly afterwards an urn was discovered, (Plan, 5) surrounded by eleven Samian-ware bowls, mostly perfect. A quantity of broken glass of a jug, a whitish earthenware bottle, and iron lamp, accompanied them.

Another deposit of Samian bowls or cups was soon found, with a pale green transparent glass bottle. A brass dish was found in fragments, now restored, and near it a first brass bearing an imperial head, apparently of Vespasian, and on the reverse an altar. A third brass of Constantine was found about the same time.

Mr Inskip afterwards dug in the cemetery himself, and came upon a large amphora (Plan, 6) fractured, but not so as to prevent its restoration. Near it, on the west side, were three Samian bowls and an amber-coloured glass urn, perfect, (Plan, 7). Not far from them was a blue jug of glass, and in the same part of the cemetery a funnel of glass, a lachrymatory, and a knife. Towards the eastern side of the cemetery, and near a vase, was found a hole in the earth containing about three pints of charred millet-seed, (Plan, 8). It is said that this seed is frequently found in the pateræ which accompany cinerary urns; and some food, generally of the vegetable kind, was always deposited with the dead.

Ten years after these discoveries, Mr Inskip, supposing there must be a temple at hand, dug in various directions outside the cemetery; and at about 250 yards S.E. found a building (Plan, 9), 30 feet by 20 feet, round which was an immense quantity of broken Samian and coarser pottery; for the latter of which kinds a pit, called Noman's or Oman's pond, supplied the clay. This building Mr Inskip decided to be the temple belonging to the cemetery; to which he returned and found the

¹ See cut of it in *Graphic Illustrator*, p. 345.

bones of a man burnt to ashes (Plan, 11), the bones of a horse, a silver pipe, and an iron instrument resembling a hammer. Two denarii of Septimius Geta accompanied them. A few yards off, and on the other side of the hedge which divides the inclosure, were found two gilt brooches, an iron chain with swivel (Plan, 12), and near it two copper articles, apparently moulds for pastry (Plan, 13), highly ornamented at the bottom, which were carried off by some one.

In the easterly of the two fields mentioned in page 9, and about the centre of it, were found, at the depth of 3 feet, several large sepulchral urns of coarse black pottery, containing ashes, but no bones, and much mutilated, on which account Mr Inskip did not think them worthy of a place in his cabinet. In one of these was a leaden hook of this shape S, which seemed to indicate the suspension of something inside from the rim; and in some others were nails and small pieces of iron, which must have been placed there at the time of the deposition of the urns, in which however nothing else was found. Surrounded by these large urns were three small ones in good preservation, mentioned hereafter. Neither in this field nor in the cemetery was there any appearance of wooden or stone receptacles for the urns: all were deposited in the earth unprotected.

Several minor articles were found in and near the inclosure, which are not placed in the Plan.

DESCRIPTION OF THE ARTICLES.

For Latin names of the vessels used for religious purposes, see the account of Litlington cemetery, Arch. Vol. xxvi. p. 369; Adams's Roman Antiquities, &c.

Brass.—Of this metal the dish (Plate I. 3, 4, 5, 6) is the most curious relique. It is $8\frac{1}{2}$ inches in diameter, and $\frac{5}{8}$ ths in depth, composed of very thin metal, with a rim to strengthen it. The bottom is impressed with concentric circles about $\frac{1}{16}$ th in. deep. From one side protrudes a straight handle 4 inches long, terminating in a ram's head. This handle at first looks like a spout, and *is* perforated to within half an inch of the ram's head, the benefit of which is not apparent, unless to be capable of forming a spout with little labour. So far this dish closely resembles in size and shape one found in one of the small barrows at Bartlow, co. Essex, (Arch. xxv.) except that the handle in the latter is fluted up to the ram's head; but in the former there is another handle of the common loop-shape on the opposite side of the dish. This has at its upper end a lion's head, and at the lower a lion's paw on a foliated knob. It is possible that this handle was added in case the other should be transformed into a spout¹.

The two brooches are alike; circular, convex, $1\frac{3}{4}$ inches in diameter, and $\frac{3}{16}$ ths deep, gilt inside, and ornamented with that interlaced pattern sometimes found on

¹ See cut in Graphic Illustrator, p. 378.

N° 1.



4.



5.



2.



6.



N° 3. $\frac{3}{16}$ inch to an inch.

N° 1. 2. 4. 5. 6.

$\frac{1}{16}$ inch.

3.



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SHEFFORD. C° BED.

Printed by B. Bridge Bedford. Printed by Moxley

Saxon, but also on Roman-British remains, to which latter class they probably belong; being, with their wearer, interred long after most of the remains I have to notice. A hook of this S shape representing the neck and head of an animal, which has been attached to some weight, and several other minor brass articles, the use of which we cannot now define, were found.

Coins have been found in and close to the cemetery of Vespasianus, who died A.D. 79; Septimius Geta, 212; Claudius Gothicus, 271; Allectus, 296; Maxentius, 312; Constantinus junior, 340; Constans, 353; Constantius, 361: and a small silver coin with a rude full face on the obverse, and on the reverse, a man with two horses, and the word "PIANCVS."

Glass.—The green bottle found with the Samian vase was so much broken that no correct measure of the height can be obtained, but probably it was about 12 inches. The base, which was rectangular, measured $7\frac{1}{2}$ inches along one side. The neck is $3\frac{1}{2}$ inches in diameter, and it had a looped handle reeded at the lower end. The bottom and sides are $\frac{1}{4}$ inch thick, and the handle nearly $\frac{1}{2}$ ths. Bottles of this shape were found to contain bones in three of the barrows at Bartlow, and at Litlington, co. Camb.; and probably this one *had* contained them. There are numerous proofs that vessels in domestic use were frequently employed to contain the bones of the dead, and amongst others, the fact of earthenware urns and wine-jars, glass bottles, &c., have been found broken, and containing bones too large to have been admitted without force. Some are found to have been cemented together after the insertion of the contents. See Arch. Vol. xxvi. p. 369, and this article under "Warden."

The amber-coloured glass vase (Plate I. 2) is $5\frac{3}{4}$ inches in diameter, and about the same in height. The mouth is $3\frac{1}{4}$ inches wide, and the base $2\frac{1}{4}$ inches. It is ribbed perpendicularly at an inch apart; the ribs being about $\frac{1}{8}$ th in projection and in width¹.

The blue jug (Plate I. 1) was in fragments when discovered, but has been successfully restored. The colour is very deep cobalt blue. It is $7\frac{1}{2}$ inches in height, and 6 inches in diameter, having a globular body, neck of $1\frac{3}{4}$ in length, spout rather contracted towards the end, and a looped handle. Like the last-mentioned vase, it is ornamented with perpendicular ribs, 1 or $1\frac{1}{2}$ inch apart, some of the ribs running up the neck.

Two funnels, which are of the same pale green colour; the larger of which is 4 inches in diameter at the rim, and $\frac{7}{8}$ ths in diameter at upper part of stem; and the smaller $2\frac{1}{2}$ inches at rim, and the stem $\frac{7}{8}$ ths. They are of the common bowl-shape, and have lost the lower parts of the stems.

I am indebted to Mr Deck of Cambridge for this information concerning the colouring matter in the glass articles in this collection. The pale green tint, so common in Roman glass, is only the result of using impure alkalies in its manufacture, which always contain a small proportion of iron. The amber colour is given by

¹ See cut in Graphic Illustrator, p. 378.

the oxide of iron, a substance known to have been used by the ancients in giving various tints of yellow or amber, according to the quantity used. The deep blue tint is caused by cobalt.

Iron.—Of this metal Shefford has afforded nothing curious: a lamp of the common open kind, 6 inches long and 1 inch deep¹, a short chain, an instrument somewhat resembling a hammer, and a small knife, which, unlike most I have seen, has a socket to fit *on*, instead of a point to be fixed *in* a haft, are the only articles.

Ivory.—Of this is the top of some musical pipe $3\frac{3}{4}$ inches long and 1 inch in diameter at top, much in the shape of a dog-whistle, and representing a monstrous head. The aperture at the side, which is $\frac{3}{4}$ in. from the end, forms the mouth of the beast, above which are two large eyes, and on each side flowing curls. There is an aperture through the whole length, but about half-way up there is a wooden plug. The lower end has the appearance of having been fitted into another piece.

Lead. Of this material is an eagle with outstretched wings; $7\frac{1}{2}$ inches across the wings; weighing 3 lbs. 14 oz. The legs are gathered up, and under the bird are two apertures, apparently to fit into a staff. It may have once ornamented the head of a standard-staff; but the material, and traces of brown paint or varnish left on it, are of too common a description to allow us to suppose it the legionary eagle; and the Roman as well as the French republican eagle is properly preparing to fly, and not actually on the wing.

Pottery. The Samian ware cups and bowls found at Stanford (mentioned hereafter), were not at the time distinguished from those at Shefford, and therefore one description must serve for both. Of the bowls the smallest is externally $3\frac{1}{8}$ inches in diameter, and $1\frac{9}{16}$ in. in depth, with upright lip, marked **ALB**; and the largest is $10\frac{1}{4}$ in. by $2\frac{1}{2}$ in., marked **OFFAGER**². One of $7\frac{1}{2}$ in. by $2\frac{1}{4}$ in. is remarkable, as having been mended with leaden cramps by its former possessors. Of the shallow flat-bottomed vessels, the smallest is $6\frac{1}{4}$ in. by $1\frac{1}{4}$ in., and the largest $7\frac{1}{8}$ in. by $1\frac{7}{8}$ in.: these always have upright lips. The following potters' names or marks are found on them:

MACCIVS	LVPPA	ALB(inus)
CALVINVS	TENEVM	OF(ficinâ) BIAICP(ni)
SILENVS	LIBERALIS	OFF(ficinâ) ACER(ii)
SILVVS	COE	OF(ficinâ) CO(?)

There are now in the collection thirty-one vessels of Samian ware, most of which are entire; indeed the quantity of fragments was so great, that Mr Inskip brought home only those which were perfect or nearly so.

The amphora is 1 foot $11\frac{3}{4}$ in. high, and 1 foot $5\frac{1}{4}$ in. in its widest diameter; the lip 5 in., and base $4\frac{1}{2}$ in. in diameter, of pale-red strong ware, has two ears or handles, and neck only $3\frac{3}{4}$ in. long. It was accidentally fractured by the discoverer, but has been successfully restored³.

¹ See account of Roman antiquities at Roughton, by Rev. J. S. Henslow, 1843.

² See Graphic Illustrator, p. 344.

³ Ibid. p. 345.



Nº 1 2 3 4 5 6 7
1/2 Size.

8 9 10 11 12 13
real size.

STANFORD CO. BHD.

Designed by S. Rudge Bedford. Painted by M. J. M. J.

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H. J. J. J. J.

Of the three small pots found in the east field, one is of close texture, whitish ware, covered with black glaze, and ornamented with scroll work in relief¹.

There are about a dozen other small vessels, of different shapes, from 3 to 5 inches high, of blue grey, dull and bright-red, and brown.

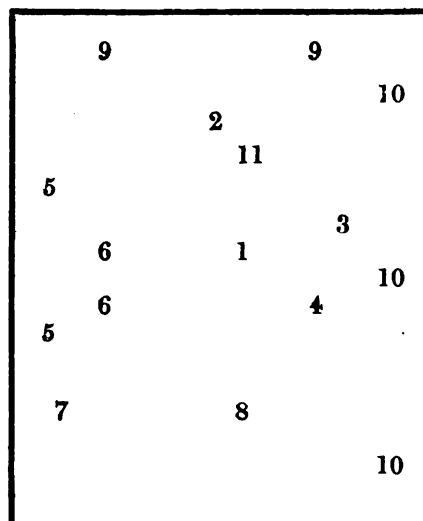
The tube found with the bones of man and horse is apparently of tin; and intended, with the addition of a reed or other contrivance, for a musical instrument. It is 1 foot $2\frac{3}{4}$ in. long, $1\frac{7}{8}$ in. at larger end, and $\frac{1}{8}$ in. at smaller; and has round the larger end a circular piece of the same metal $1\frac{1}{8}$ in. in diameter.

STANFORD BURY.

THIS name is given to some high ground, about $1\frac{1}{2}$ mile north east of Shefford, where stands a farm-house, apparently built on the site of an older house, and surrounded by a moat. Mr Inskip says that the remains of an encampment are to be traced round it. On the same table land, about half-a-mile due north from the house, the remains were discovered in 1832 by a workman, who, in digging a drain, hit on an iron tripod. Mr Inskip was apprised of it, and with assistance opened what turned out to be the northern of the two vaults, which was rectangular, and measured 15 feet north and south, by 12 feet east and west, and about 5 feet in depth. The sides were perpendicular, and not walled; but the soil was clay; and when a cavity is made in compact earth, and afterwards filled in, the junction never becomes complete, and the filling peels away from the unmoved earth when the spade comes within a few inches of it, as is often witnessed. The floor was paved with Roman tiles. The articles found were

1. A large shallow brass pan about 3 feet in diameter, but of so thin a plate that it was already broken into many pieces when discovered, and could not be restored. It had been placed on a piece of wood.

2. Brass jug of very elegant design, (Plate II.) inverted on a piece of wood. The bottom is corroded away, but the height was about $6\frac{1}{2}$ inches, and the diameter in the widest part is $4\frac{3}{4}$ inches. The handle, which was loosened by corrosion, represents a female, whose extended arms grasp the upper rim of the neck. Some of her locks fall over her shoulders, and the rest are gathered into a knot behind the head, as on the coins of




Scale: $\frac{1}{4}$ ths to 2 feet.

¹ See Graphic Illustrator, p. 378.

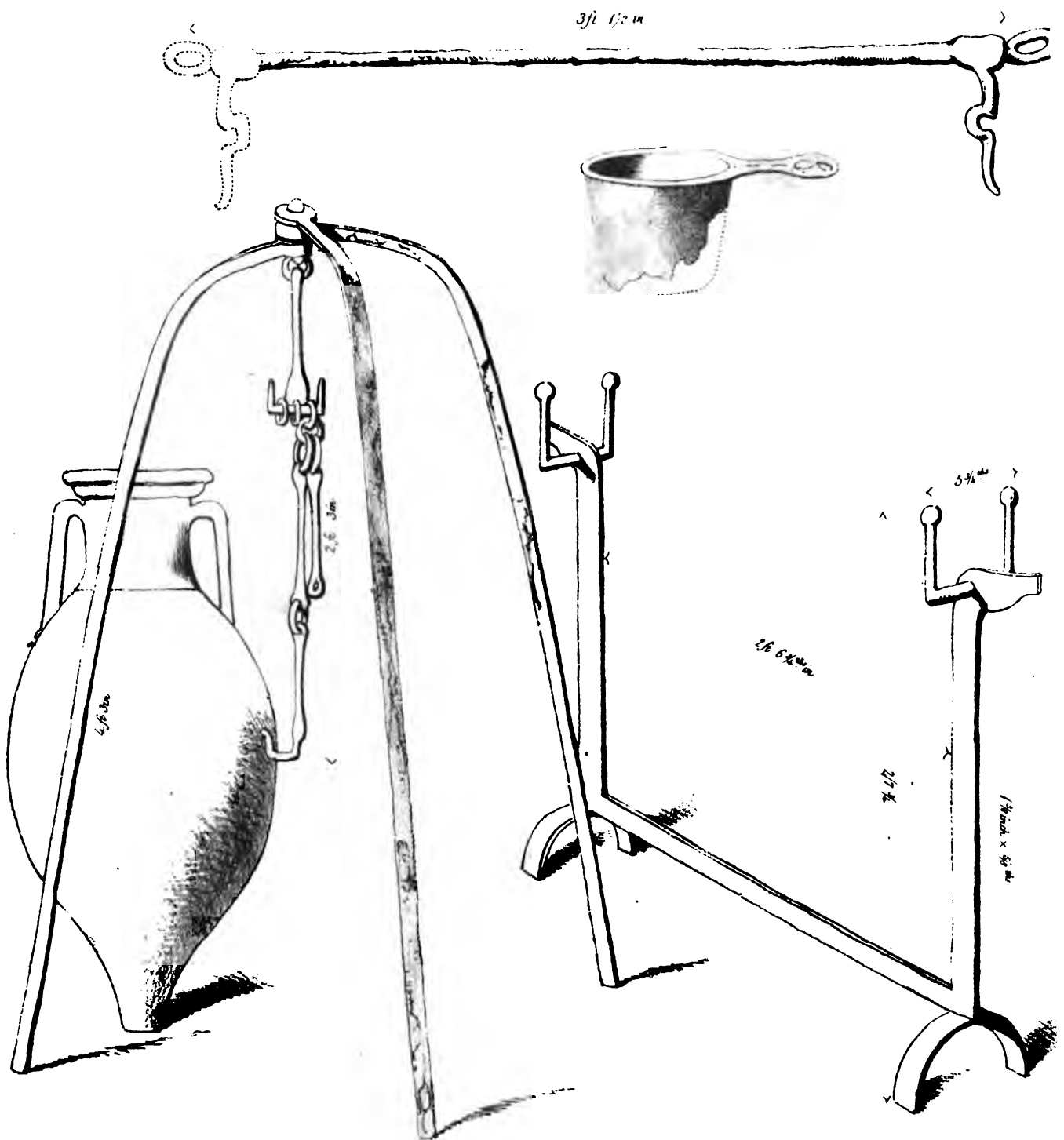
Faustina, wife of Aurelius. The handle tapers downwards till it joins the body of the jug, when it terminates in two masks or faces, one below the other; the upper one in a fit of laughter, the lower one placid and cheerful; both perhaps emblematic of the uses of the jug. The spout is of an elegant form and best understood by the plate. The articles of the greatest value were placed on pieces of wood; either as a mark of respect to the vessels themselves, or with an idea of preserving them for a longer time than if not so protected from the ground beneath.

3. This is a brass saucepan of good workmanship, $10\frac{1}{4}$ inches in diameter, and about $7\frac{1}{2}$ inches in depth. It is much corroded towards the bottom, and its exact depth cannot be determined, for the bottom itself was detached from the sides. The handle is flat, 8 inches in length, with a semicircular end 3 inches in diameter. It is ornamented with a raised rib at the outside and along the middle; a stamped circular beading at the end; and has, near the end, a small semicircular aperture for suspension.

4. This is also of thin brass, and slightly corroded; apparently having been an elbow-piece belonging to a suit of armour; but neither the corresponding one, nor any other piece of the armour was found, unless some pieces of iron (Art. 8) formed part of the suit. It is about 5 inches in length and same in width, convex both ways, and it appears to have had a boss or spike at the apex.

5, 5. Along the west side of the vault, end to end, stood two iron implements for cooking, exactly alike in size and shape (Plate III). They somewhat resemble "fire-dogs." Each one consists of two uprights, each standing on two legs, and terminating at the top in a deer's head with two horns springing horizontally from the head, but turning upwards at about 2 inches from it, and finished by knobs, from the top of which to the ground is 2 feet $7\frac{3}{4}$ inches. Each pair of uprights is joined by an horizontal bar, 2 feet $6\frac{3}{4}$ inches long, fixed immediately above the legs. By the side of each lay a bar (6, 6) 3 feet $1\frac{1}{2}$ inches long, having had at the two ends rings, now loosened by corrosion, and found with them; and at right angles to the bar at each end is a piece of iron, $8\frac{1}{2}$ inches long, having in it a small crook. I suppose that the two pairs of uprights were placed parallel to each other, at such a distance as that the rings on each of the bars might be hooked on the inside horns of the uprights. The crooks in the pieces of iron, dependent from the horizontal bars, might receive two spits, which of course would be turned by a handle at one end of each  in this shape. Another spit was probably rested on the horns of each pair of uprights.

7. Close to the end of one of the "dogs," and leaning against the side of the vault, was a tripod of iron, with the legs gathered together (Plate III). Each leg is 4 feet 3 inches long, but slightly curved near the upper ends, at which they are connected by a bolt. From the lower end of this bolt depends a bar $7\frac{1}{2}$ inches long, from which, by means of rings and other intermediate pieces, have depended



STANFORD C° BED.

six hooks on which vessels for boiling were hooked. Supposing that the other cooking-implements were used as I have described, this tripod would probably have been placed between them, over the centre of the fire. This extraordinary kitchen-range (which as far as I can ascertain is unique) was of course for camp use only, and would have supported four spits and six boiling-pots; implements enough to have cooked dinners for fifty or sixty persons.

8. About this part of the vault were numerous pieces of thin iron, some rivetted, which had the appearance of scales of armour.

9, 9. At this end of the vault were six wine-jars, or *amphoræ*, in different positions, of which only one was capable of restoration. It is of the usual coarse pale-red pottery, measuring 2 feet $7\frac{3}{4}$ inches in height, and 1 foot $2\frac{1}{4}$ in its largest diameter. The neck, with the upper rim, is $7\frac{1}{2}$ inches long, and $5\frac{1}{2}$ in diameter. The base is only $2\frac{1}{4}$ in diameter. Two handles are attached to the neck. It contained at the bottom a ball of pitch, $1\frac{1}{2}$ inches in diameter, from which it appears that where the wine could not acquire the pitchy flavour by being kept, as was usual, in pitched skins, it was imparted in this way. Occasionally herbs were mixed with pitch and put into the large casks. The flavour given to wine by the pitchy lining of the *borracia*, or leathern bag, is still liked in Spain and Italy. These six jars probably contained the wine stock of the deceased; but time has annihilated the bungs and stoppings of pitch, with which the liquor was usually secured.

10, 10, 10. Along the east side was a great quantity of red, grey, and black pottery, of which about three Samian cups only remain perfect, and these have the potter's name on them. All this pottery was probably broken on purpose, as the weight of the earth would not suffice to break such close grained pottery as the Samian ware. It may have been because there was no further use for it. There is frequent evidence that many articles were broken on purpose before interment with the dead.


11. Here were four white stones and one black one, about $\frac{3}{8}$ ths in diameter, but rather oblong, flat at bottom, and convex at the top. "I feel convinced," says Mr Inskip, "that they were for some game; and in a painting at Pompeii of Medea meditating the murder of her children, the children are represented playing with black and white stones on a table resembling our draught-board. Some such game is alluded to by Ovid in his *Fasti*; and one of his earliest commentators, Maister Saltounstall, of the Charter-house, says: 'They do win who place them in a row.' It is possible that they were used also for the counting-board."

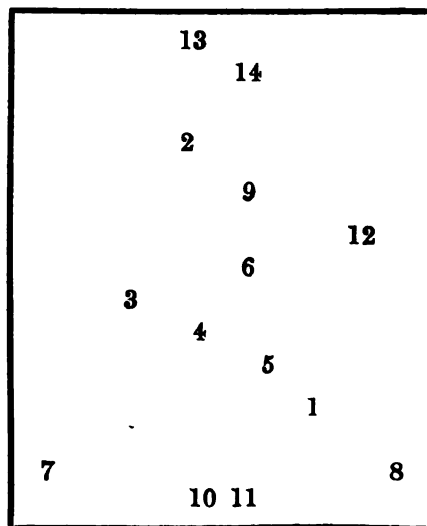
In this vault was found a flute of bone (see Plate, art. 7) consisting of six pieces, measuring in all $9\frac{3}{4}$ inches in length, and $1\frac{1}{8}$ in diameter. One piece, $4\frac{1}{4}$ inches long, has in it two holes, one for the mouth, and the other for one finger; and the five other pieces varying in length from one inch to $1\frac{3}{8}$ inches, have one hole in each. The

aperture is equal through the whole length, $\frac{3}{4}$ inch. The reason for dividing the instrument into so many parts was the facility of tuning it in that state. The method of using it was probably one of these two: either a single tube of copper was passed through the six pieces of bone, as shewn by a plate in the Graphic Illustrator (p. 381), or the six pieces of bone were, when tuned, firmly cemented together, so as to form one tube; which cement may have become dissolved by the long action of a damp soil. A knife, $6\frac{3}{4}$ inches long, with a bone handle, was the only other article discovered.


No bones were found, but ashes were mixed with the earth; which agrees with the method practised at Shefford. The water came quickly into the vault, which prevented so minute an investigation as could have been wished; but this much is certain, that the person interred here was a man, and one of distinction. The cooking apparatus induces me to attribute to him the profession of arms; and certainly he does not appear to have travelled unprepared with the good things of this life.

Nothing more was done here till 1834, when Mr Inskip, with Mr Brayley of the Russell Institution, resumed this search for antiques, and discovered, at about 30 feet south of the first vault, another one of similar dimensions. As the contents of the last vault bespeak the masculine gender, so those in this are proof of its containing the remains of a female.

1. Remains of a small oak box, covered with thin brass plate stamped with scrolls of foliage of elegant design. Part of this brass casing was placed between two wine-jars mentioned hereafter. With the box were two small handles , several small nails or studs, a blue and a green glass bead, red, brown, and yellow stone rings to be worn as beads, from $\frac{3}{4}$ inch to $1\frac{3}{8}$ inch in diameter; a pair of silver tweezers, and three brass staples $1\frac{7}{8}$ inch in length, with the legs pinched up together, somewhat resembling in shape a Jew's-harp. It is probable that these were the staples by which the handles were fastened.



2. A fine brass coin, illegible as to the name, but AVG, F, TR, P, CO is visible, and the head appears to be that of Titus.

3. Hereabouts were found the fragments of an urn, of deep violet-coloured glass, with body of the common Roman form, between a globe and a cone, with a long neck, and two rectangular  handles. This was afterwards restored; and before I saw the collection, by an unlucky accident, again reduced to fragments.

4. Bottle of blue glass, $2\frac{7}{8}$ inches high, with a body nearly globular $2\frac{1}{8}$ inches in diameter (see Plate, art. 5). This was found inverted. Probably this bottle held oil or perfume.

5. Pale green transparent glass bowl, in perfect preservation, lying sideways, $5\frac{7}{8}$ inches in diameter (Plate, art. 3). It is of thick glass, ribbed downwards on the outside at about $\frac{1}{2}$ an inch apart.

6. Here was found a bottle, which in material exactly resembles the last-mentioned bowl, but in shape corresponds with the blue glass bottle; being, however, a little larger, $3\frac{1}{2}$ inches high, $1\frac{1}{2}$ in diameter. (Plate, art. 4).

It was doubtless intended by the manufacturer to accompany the bowl, No. 5; the first to keep the cosmetic; the second probably to mix it with other ingredients and to hold it immediately before using.

For the colouring matter of these glass articles, see p. 13.

7, 8. In the corners of the vault, standing nearly upright, were two iron bars exactly alike, 1 foot 5 inches long, and about $\frac{1}{2}$ an inch in thickness. At one end is a knob, close to which are two staples, now fastened to each other and to the bar, by rust; and at 10 inches distance are two more. The bar is passed through all the staples. Mr Inskip says, that when first discovered, a representation of a face could be traced on the knobs: nothing of the kind is now however to be seen.

The application of these instruments I cannot determine.

9. An armlet of what appears to be peat oak; it is $4\frac{1}{2}$ inches in diameter.

10, 11. Two large wine jars, more taper than those in the north vault, which inclined slightly towards each other, so that the bodies of the two touched, and both inclined against the south end of the vault. Between the bodies of the jars, where they touched each other, was inserted a part of the stamped brass covering of the toilet-box before mentioned.

At the bottom of one of the jars were found 50 or 60 common snail-shells and a few of a yellowish spiral shell found in ponds¹, all which had been placed there at the time of interment. These shells were found in considerable quantities amongst the Roman remains at Litlington; and various shells have been found with Roman-British reliques in various parts of the kingdom.

12. On the east side of the vault were some Samian-ware bowls, but not, by ten times, as many as in the north vault. Only two or three were found entire, the others having been, no doubt, purposely broken at the time of interment.

13, 14. Two silver buckles, in shape much like modern buckles, but having, as

¹ Buccinum undatum.

was usual with the Romans, metallic straps attached to them: in this instance of silver. Hereabouts were found two brass articles resembling large buttons, containing inside them a portion of cement; and a brass brooch of the harp shape.

Mr Inskip has recently made some discoveries a little south of the farm-house.

WARDEN.—Quint's-hill. About $3\frac{1}{4}$ miles north and west of Shefford, and a few hundred yards north of Warden church is Quint's-hill, a small circular encampment. Mr Inskip, suspecting that antiques lay near this camp, obtained leave to dig there; and at about 40 or 50 yards from the outer edge of the ditch, on the north side of the camp, discovered at 4 feet below the surface, two hoops of iron, one on the other's edge, inclosing the burnt bones and teeth of a human being. Close to them were two earthen urns of large size, with long handles, and also two wooden vessels, inverted; which being almost unique, merit particular description. They are said to be of oak, and are black. One is 1 foot $2\frac{1}{2}$ inches high; and $7\frac{1}{4}$ inches in its widest diameter, which is within $3\frac{1}{2}$ inches of the top. The mouth, including the thickness of the lip, measures 4 inches, and the base $4\frac{1}{2}$ inches in diameter. It is not very regularly formed, but nevertheless appears to have been made in a lathe. It is ornamented with eleven horizontal beads, and at two of these beads (one 6 inches, and the other $9\frac{1}{2}$ inches from the bottom), the vessel is separated; the upper part having a rim to fit into the lower one, so that the urn is in three pieces. Although only ashes and earth were found in these urns, yet doubtless they were made for sepulchral urns; and contrived to contain fragments of bone larger than could be admitted through the mouth, by being taken to pieces and glued together after the bones were packed in them. (See p. 13). The other urn has lost its lower part; but judging by what remains, was about 11 inches high, and is $5\frac{3}{8}$ inches in its widest diameter, $2\frac{1}{2}$ inches from the top. Like the first mentioned urn, it opens in two places.

The reason of their not being used to contain the bones is not apparent. To what class of remains they belong is uncertain, but the description of two urns found three years before at the same place, and of the two found with them, induce me to assign them to a late period of the Roman government. Immediately after the discovery of these remains, orders were given to Mr Inskip to desist from further search.

EDWORTH.—At Topleys, or Topless-hill, near this place, and about $4\frac{1}{2}$ miles west by north of Shefford, when the turnpike road was cut down through the hill, and embanked across the valley, the workmen found several bodies and antiques accompanying them; very few of which were preserved. Mr Inskip had the good fortune to get possession of a brooch which is an exceedingly elegant specimen of ancient jewellery. Knowing nothing of the circumstances attending the discovery, and having seen no other remains found at the same place, I cannot assign any date to the brooch, but suppose it to be Roman-British. It is of brass, gilt, and consists of two parts: first, a 6-foil $3\frac{1}{4}$ inches in diameter, formed of a strip nearly $\frac{1}{4}$ inch



wide, and about $\frac{1}{16}$ inch thick; secondly a star of 6 rays, of the same width and thickness as the 6-foil, and same length as $\frac{1}{2}$ its diameter, attached to it by a hinge at the end of one ray, so that the ends of the rays when turned over on to the 6-foil coincide with its outer edge, in the centre of each foil. In the centres of opposite foils are the hinge and catch of the pin, which is now lost. The disposition of the catch shews that the length of the pin was the *inside* diameter of the six-foil. At each cusp is an ornament of four small emeralds fixed to the edges of a piece of brass $\frac{7}{16}$ ths square, which is set on a stalk $\frac{1}{4}$ inch high. At the end of each ray is fixed on a small base a quartz, which with its mounting is about $\frac{4}{8}$ ths in diameter, and $\frac{7}{16}$ ths in height. In the centre of the star was a jewel, $\frac{4}{8}$ ths in diameter, of which the socket remains surrounded by eleven emeralds $\frac{1}{16}$ inch in diameter; and midway between this and the quartz ornaments, affixed to the rays, were six amethysts of which four remain. They are oval, about $\frac{5}{16}$ ths in length; and the mountings correspond with the shape of the crystals.

It is very probable that barrows were once visible on Topler's hill, or that a tradition existed of persons having been buried there; and that the name "Toplers" is a corruption of "Stapulus," a tomb: see Hartshorne's "Salopia; Names of Places."

STOTFOLD.—From this place there are in the collection two horse-shoes, of a size only fit for ponies of the present day, fastened by only three nails on each side. Also a prick-spur of iron, fitted for a very large foot; and a small whetstone, which has at one end a hole for suspension. The date of these remains is uncertain; but from this place, at various times, have been obtained many urns said to be Roman.

ARLESEY.—A small bar horse-shoe, with a longitudinal bar in addition, fastened by only two nails on each side. An iron horse-bit, uniting the principles of the "pelham," and the "curb," with rings on the mouth-piece. Date uncertain.

PIETON.—Here were found, some years ago, about an hundred bodies; some of which were sitting with urns between their knees. Many reliques were found with them; and in this collection is a brooch, $5\frac{1}{2}$ inches long, of one piece of brass wire, in which the spring is formed by four convolutions of the wire near the centre of it. These remains belong to Class II.

BALDOCK.—An iron dagger with a bone handle, found close to the Ikniel way. Date uncertain.

SHILLINGTON.—A bottle, of tin, $5\frac{1}{8}$ inches high, nearly globular in the body, which is $3\frac{1}{2}$ in diameter.

There are several minor articles in the collection from this neighbourhood; and a few from distant places.

It may be useful here to mention, that in many collections the iron remains are spoilt for want of proper care when first discovered. When iron, after a long

interment, is exposed to the air it continues to flake off till scarce anything is left; and is often more injured by the air in a few months than it had been by the earth in 1400 years. After trying various modes of preservation, I find that the best method is to lay on, with a common paint-brush, three or four coats of copal varnish, diluting, when necessary, with turpentine. Even then some iron articles will want an occasional revarnishing. It is sometimes advisable to put a thin coat of varnish on very coarse porous pottery, which sometimes, when first discovered, is nearly as friable as unbaked earth: glue has been used, but it is acted upon by the weather. When vessels of very thin or very porous pottery are discovered, they must be allowed to dry gradually before they are properly cleaned; and if in fragments, they may be put together by means of a lining of plaster of Paris.

COINS FROM SHEFFORD.

As a complement to the preceding paper, it will be proper to subjoin a Catalogue of the Coins which accompanied the Collection therein described. In its department this set of Coins may help to serve as the foundation whereon shall rise by various attraction a Numismatic Collection such as the University ought to possess ; and even now might exhibit, supposing, were such a thing possible, all the examples existing here of this subject, to be concentrated into one assemblage. For there are several collections within the University, which have come by bequest : in the Public Library, two : Trinity College has a collection, as also S. Peter's College, Caius College, and Emmanuel College. But all those are little known, owing to the want of due means of display, and consequent absence of facilities of access. As a step towards supplying the existing defect in this matter, the present effort may find approval and acceptance.

ROMAN COINS.

COMPARTMENT

- | | | |
|-------|----------------------|--|
| I. | TIBERIVS . . . | 2 B. Rev. Caduceus between S. C. PONTIF MAXIM TRIBVN
POTEST XXXIIX.
Do. Altar. ROM ET AVG. |
| II. | CAIVS, (Caligula). . | 2 B. Seated figure between S. C. |
| III. | NERO | 1 B. Port of Ostia. Beneath, S. POROST. C.
2 B. Altar between S. C. Beneath, ARA PACIS. |
| IV. | VESPASIAN . . . | 2 B. Two hands joined. FELICITAS PVBLICA. |
| V. | TITVS VESP. . . | 2 B. Figure of Spes between S. C. |
| VI. | DOMITIAN . . . | 2 B. Emperor standing, holding the parazonium.
Do. Fortune with her attributes FORTVNAE AVGVSTI. |
| VII. | TRAJAN | 1 B. Emperor on horseback overthrowing an enemy. |
| VIII. | HADRIAN | 1 B. Figure of Abundance. Legend effaced.
Do. Rome seated on arms. Do.
Do. Reverse effaced.
2 B. Emperor on horseback.
Do. Standing figure.
Do. Bull butting. C. ENΔEKATOV. Colonial Greek. |
| IX. | SABINA | 2 B. Female figure seated. Legend effaced.
Do. do. do. |
| X. | ANTONINVS PIVS | 1 B. Figure of Moneta. COS IIII.
Do. Annona with her attributes. ANNONA AVG.
2 B. Liberty holding the pileus. LIBERTAS COS IIII.
Do. Hercules. COS IIII. |
| XI. | FAVSTINA, Mater. | 2 B. Female figure. AETERNITAS. |
| XII. | M. ANTONINVS . | 1 B. Victory holding a shield, with VIC.
Do. Female figure holding the cornucopiæ: beneath, some smaller figures.
2 B. Rome seated on arms. COS III.
Do. Victory holding a shield with { VIC. }
{ GER. } |
| | | Do. { Obv. DIVVS M ANTONINVS PIVS. }
{ Rev. Eagle on funeral pile. } |
| | | Do. { Obv. AVRELIVS CAES AVG PII F. }
{ Rev. Standing figure. TR POT. } |
| | | Do. Wolf, with Romulus and Remus. |

COMPARTMENT

- XIII. FAVSTINA (filia) . 1 B. Female figure holding cornucopiæ and branch of myrtle.
Do. Female figure holding a flambeau.
2 B. Crescent and seven stars. Beneath, S. C.
Do. Female figure standing.
- XIV. PLAVTILLA . . . 2 B. Female figure holding an infant. PIETAS AVG.
- XV. IVLIA MAMMAEA 1 B. Rome seated. . . . RIX.
2 B. Fortune. FORTVNA AVGVSTA.
- XVI. MAXIMIN . . . 1 B. Figure of Spes. SPES AVGVST.
- XVII. GORDIAN . . . 2 B. Victory with wreath and palm. VICTORIA AVG.
- XVIII. TRAJAN DECIVS. Coin of Alexandria } Obv. A. K. M. K TPAIANOC ΔΕΚΙΟCE.
Rev. Victory. B. }
- XIX. TREB. GALLVS . 1 B. Female figure. SALVS AVGVSTI.
- XX. GALLIENVS . . . 1 B. Armed figure standing. VIRTVS AVGG.
- XXI. TETRICVS . . . 3 B. The Emperor standing, holding a branch of olive. PRINC. IVVENT.
- XXII. MAXIMIAN . . . 2 B. Genius holding patera and cornucopiæ. GENIO POPVLI ROMANI. Exergue, ITR.
- XXIII. CONSTANTINE . 3 B. Two soldiers. GLORIA EXERCITVS.
- XXIV. MAGNENTIVS . . 2 B. Monogram of Christ between A and ω. SALVS DDNN AVG ET CAES.
- XXV. VALENS 3 B. Victory. SECVRITAS REIPVBLICAE.

ENGLISH SILVER COINS.

- | | |
|---|--|
| <p>Henry II. . . Penny (2).
Henry III. . . Penny (4).
Edward I. and II. Penny (7).
Farthing.
Edward III. . Groat.
Half do.
David of Scotland Penny.
Richard II. . . Halfpenny.
Henry IV. V. VI. Groat.
Do. Calais Mint.
Halfpenny (3).
Edward IV. . Half-groat, CANTOR. mint.
Bourchier knot under the neck.
Penny, at side of head B and key (2).
Henry VII. . Half-groat, with arched crown, full-faced. CANTOR.
Half-penny, arched crown, full-faced. LONDON.
Half-groat, side-faced.
Penny. The king seated on a throne. Rev. Under the shield two keys.
Henry VIII. . Groat, side-faced (2).
Half-groat. At side of the shield W. A.
Do. At side of the shield, T. C.
Penny. H. D.G. ROSA. SIE. SPIA. At side of shield, W. A.
Groat, full-faced, base. BRISTOLIE CIVITAS.</p> | <p>Edward VI. . . Testoon. On the rev. INIMICOS EIVS INDVAM CONFVSIONE.
Elizabeth . . Shilling. Mint. mark, hand.
Do. do. cross crosslet.
Sixpence, hammered money (3).
Do., milled money.
Three-pence.
Half-groat (3).
Three-half-penny, 1561.
Penny (2).
James I. . . . Shilling.
Half-groat (2).
Charles I. . . Shilling (4).
Half-groat.
Scotch piece. Behind the head XX.
Marriage Medalet.
Commonwealth Shilling.
Penny.
Charles II. . . Groat.
Three-pence (2).
Half-groat, hammered money.
Do., milled.
James II. . . Shilling.
Half-groat.
Anne Groat.
George III. . . Three-pence (3).
Sixpence.</p> <p>A gun-money crown of James II. struck upon a half-crown, 1690.</p> |
|---|--|

Explanation of the Plates in SIR H. DRYDEN'S Paper on Roman and Roman-British Remains.

[The numbering of the Plates is unfortunately omitted by the Engraver.]

- PLATE I. Fig. 1. (p. 13.) Glass Jug.
 Fig. 2. (p. 13.) Glass Jug.
 Fig. 3—6. (p. 12.) Brass Dish.
- PLATE II. Fig. 1. and 2. (p. 15.) Brass Jug.
 Fig. 3. (p. 19.) Glass Bowl.
 Fig. 4. (p. 19.) Glass Bottle.
 Fig. 5. (p. 19.) Glass Bottle.
 Fig. 6. (p. 19.) Armlet.
 Fig. 7. (p. 17.) Flute of bone.
 Fig. 8 and 9. Stone Rings.
 Fig. 10 and 11. Glass Beads.
 Fig. 12 and 13. Stone Ring.
- PLATE III. (p. 16 and 17.) Cooking implements and Amphora.
- PLATE IV. (p. 20.) Brooch.

11

SPECIMENS
OF
COLLEGE PLATE.

BY
THE REV. J. J. SMITH,
FELLOW AND TUTOR OF GONVILLE AND CAIUS COLLEGE.

WITH THIRTEEN PLATES.

CAMBRIDGE:
PRINTED AT THE UNIVERSITY PRESS.
PUBLISHED BY J. & J. J. DEIGHTON, AND T. STEVENSON:
JOHN W. PARKER, LONDON;
AND
J. H. PARKER, OXFORD.
M.DCCC.XLV.

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OXFORD ARCHITECTURAL
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1904

COLLEGE PLATE.

SOME time has elapsed since the Society first authorized the design of publishing on its account a selection of examples to illustrate the subject of the above title.

It is a subject possessing considerable interest of a mixed character. For an account of it involves historical details of customs, manners, wealth, and art. The editor of the following paper has followed out this view with some particularity in a paper inserted in a work entitled 'The Cambridge Portfolio.' For this reason, and especially because it is requisite here to keep within narrow bounds, he forbears enlarging on the view above opened.

The examples of College Plate which have come under observation, as possessing superior interest, either historical or belonging to works of art, are the following:—

- I. The Drinking Horn, in Corpus Christi College.
- II. The Foundress' Cup, in Pembroke College.
- III. The 'Anathema Cup,' in Pembroke College.
- IV. The 'Poison Cup,' in Clare Hall.
- V. The Foundress' two Cups, in Christ's College; her Salt, and Apostle Spoons.
- VI. Abp. Parker's Salt, and Apostle Spoons, in Corpus Christi College.
- VII. The 'Three Kings' Cup, in Corpus Christi College.
- VIII. Abp. Parker's Cup, in the same College.

There are several others belonging to the Plate given to the College by this benefactor.

- IX. Abp. Parker's Ewer and Platter.
- X. Two Cocoa-nut Cups, a Quart Cup and a Silver Mug, in Gonville and Caius College.
- XI. The Founder's Cup, in Emmanuel College.
- XII. The Cup of Gold, in Clare Hall.

Of these it is intended either to offer some representation and description, or to refer to sources where such want may be best supplied. Tradition gives a few broad facts, and usage has framed a few household terms in application to these articles.

I. A representation of this object has been given more than once. In the *Archæologia*, Vol. III. 19, is a plate from a drawing by M. Tyson, in 1772, who had been fellow of the College; and the engraving is accompanied with an account descriptive and historical. A like account is given in the present Master's edition of the *History of the College*, p. 9, and 409. An engraving, in lithograph, by Rawlins, from a drawing of it by Sir H. Dryden, Bart., is inserted together with an account at p. 296 of the *Cambridge Portfolio*.

II. For the following account we are indebted to the accurate and laborious History of the College, which has been drawn up in manuscript, by the present Master.

Marie de S. Paul, widow of Aymer de Valence Earl of Pembroke, bequeathed to the Society which she founded under the name of Valence-Marie College, a silver-gilt cup¹, which is included in her will under the description of "adornemens, reliques, joiaux, et autres choses."

In an entry in the Registrum Membran., made in 1490, we have the following notice:

Fundatrix nostra dedit nobis plurima jocalia:

Imprimis, duas pelves argenteas cum armis fundatricis nostræ, et duo lavacra argentea:

Item septem pecias² planas cum armis fundatricis:

Item *unam magnam murræ* cum armis staccatis³ in fundo; cum aliis jocalibus plurimis in capella et thesauraria.

If we suppose this *murra* to be the cup at present remaining, there must be a wrong description in one point, as that cup is not ornamented with the armorial bearings of the countess. The mistake in the entry may easily have befallen a careless observer, from the fact of the arms being engraved on the other articles of plate.

In Registro Magno, an Inventory taken in 1491, p. 11—16, we find the following entry, though apparently added at a later date:

Item duo magna salsaria deaurata quorum unum habet coopertorium cum pilo in summitate ex dono Magistri Ricardi Sokborn legum doctoris et hujus Collegii quondam socii.

After which follows another entry in different ink:

Item *una murra argentea* deaurata cum scriptura circūiente GOD HELP AT NED et cum coopertorio ligneo pilam argenteam et deauratam in summitate habente. Item 13 cocliaria argentea deaurata cum calamis cacuminatis in modum turris, ex dono præfati doctoris Sokborn.

From this entry it does not appear certain whether the *murra* was intended to be described as Sokborn's gift or not; but the circumscription is that of the Foundress' Cup.

But the first certain notice of this cup is in an Inventory of 1546.

Item *pecia* stans cum coopertorio ligneo  my Ladie's cup.

In an Inventory of 1606, Bishop Andrewes being Master, it appears that the College still possessed one Bason and Ewer, the former weighing 39 oz., the latter 16 $\frac{3}{4}$ oz., and the Cup weighing 20 oz. And these, as we learn from Bishop Wren, who was at that time fellow of the College, were all that remained of the plate given by the Foundress.

In later times, however, a tradition has prevailed, that, at some period or other, an exact imitation of the Cup was made, and that one, it was not known which, was lost. The fact of such a duplicate having been made is established by

¹ There is an engraving of it in Lysons' *Britannia*, ii. p. 106.

² *Pecia*, Angl. piece.

Impaled, from *staca* a stake or pale.

Bishop Andrewes's will (bearing date September 22nd, 1626,) which contains the following clause :

"Item, I further give and bequeath to the said Master, Fellows and Scholars, and their successors, the Bason and Ewer of silver, parcel-gilt, which I caused to be made in imitation as near as could be to the Foundress her Bason and Ewer with her arms in the midst of the Bason. And also I give and bequeath to them the Cup of silver-gilt, which I likewise caused to be made in imitation, as near as could be, to the Foundress' Cup, commonly called My Ladie's Cup, as a poor memorial and thankful remembrance of that good lady, by whose bounty I was so long maintained at my book there."

When, in 1641-2, all the Colleges made contributions of plate to king Charles I., Pembroke joined with the rest in sending all that they could spare. In a correspondence which took place between the Masters of Pembroke and Jesus Colleges, relative to the bequest of Bishop Wren, who, by his will in 1665, directed that such of his plate as Pembroke had not occasion for, should go to Jesus College, Dr Mapletoft, the Master of Pembroke, thus accounts for the small share of the bequest which remained over for Jesus College: "Pembroke Hall had a little of their old Communion Plate, for pure necessity, a Paten, a Chalice, a Flagon, (the rest was sent to the king, to relieve him in the beginning of the rebellion.)"

No doubt Bishop Andrewes's copy of the Cup was given with the other plate at that time. For we can hardly suppose that the Society would have sent the original and retained the copy; especially as in point of the value of the metal, one was probably as precious as the other. Nor could any uncertainty exist at the time of the Restoration, in 1660, of the fellows ejected in 1643-4, as to which Cup had been thus disposed of; for they must have had a clear recollection of both Cups, and most of them had taken part in the contribution. An Inventory taken at the Restoration describes the plate in the treasury to be "One flagon, one chalice and paten. One Anathema Cup, gilt. The Foundresse her Cup."

The weight of the Cup is stated in the earliest catalogues to be 20 oz. In the Inventory taken by William Sampson, 1673, it is stated to be 20 oz. 3 dwt. On a recent weighing, it proved to be 21 oz. 17 dwt.; the increase may be accounted for by a quantity of lead which has been most injudiciously employed for the two-fold purpose of hindering leakage, and of uniting more firmly the cup and the stem, which appear to have been originally fastened together by a nut and screw. The form consisted of bowl, stem, and base; the latter encircled by a rope-like ring, such as connects the cup and stem, and ornamented with a coronet³. This was lately removed as decidedly not appertaining to the original, but shewn by the coronet to belong to the age of the Tudors. It was most probably added before 1584, (when the weight is assigned 20 oz.), in order to give it steadiness. Since the separation by the saw, the cup and stem weigh 17 oz. 16 dwt.

On the bowl of the Cup is the following inscription;

Sayn denes y^e es me d're
For hes lof drenk and mak gud cher

³ Such as is the case of the Foundress' Quart-Cup in Christ's College. An engraving of it with this base is given in Shaw's Decorations of the Middle Ages.

And on the stem,

V M
God help at need.

There is also at the bottom of the bowl the letter M, doubtless the initial of the donor's name.

The V. and M are of later workmanship than the rest, and are on opposite sides of the stem, so that there is nothing to shew which has precedence. The most obvious explanation is that they stand for the name Valence-Marie.

Mr Cole, well known among antiquaries, conjectures either 'God help at need, Mary de Valentia.' Or, 'O blessed Virgin Mary, send us good help at need.' This second interpretation supposes the word *god* before *help*, to mean *good*, which cannot be, as this latter word is spelled *gud* on the bowl. The single M in the interior of the bowl he interprets MEMENTOTE.

The care, which has been taken by the present Master of Pembroke in searching into all the records connected with this interesting memorial of ancient munificence, may redeem the College from the imputation cast by Mr Cole on the then existing members of the body. He dined in the hall of Pembroke College, on January 1st, 1773, and writes thus:

"The inscription not a soul could read in the College, and the tradition of it was forgotten.—I could not help admiring the utter indifference of the company and fellows in the hall concerning the antiquity of the Cup and its inscription¹."

III. It will be perceived that the inscription supplies the current title of this Cup. The denunciation there written, however, has not saved the cover.

The Inventory (1584) describes it as *gilt*: it was doubly gilt, though it is now little more than silver. The weight is given, 67 oz., with the cover; without it, 39 $\frac{1}{2}$ oz. Mr Parkin, in his MSS., Vol. VI., *Pembroke, Thos. Langton*, notes it as the 'oldest piece of plate remaining'; thus exhibiting the ignorance of a Pembrochian about points of the greatest domestic interest.

IV. The origin of this piece of plate so singular in its composition, like the glass enclosed within its veil of filagree, is wrapped in the shroud of uncertainty; yet is the mystery not so deep as to defy the influence of romance.

It is of course called the Foundress' cup: for record runs not to the contrary; and certainly it is worthy of that renown. A mysterious stone crowns the lid, which boasted to possess a charm against the traitor's deadly malice: for, if the draught presented in this cup were poisoned, that stone would surely split. Nothing further remains to be said of importance, either in the view of history or description. The curious cup is preserved with all becoming regard under the charge of the Master of the College.

V. Of old a cup of silver, or silver-gilt, was common as a gift-article; it was the usual entrance-fee of a 'Pensionarius Major,' or Fellow-commoner; and modern

¹ MSS. in Brit. Mus. Vol. XLII. p. 241.

usage exhibits the like practice in the rewards of all kinds of competition, from the flower-show to the race and regatta. The old practice alluded to is fondly remembered at the College-board in the solemn passing of the time-honoured Founder's Cup at the commemoration feast.

In the examples now to be described, the claim to the title of 'Foundress' Cup' seems to rest on tradition or common repute: however, the design, execution, and ornament, bespeak them to be of that antiquity. If they had been always as carefully regarded, as now they are much admired, their history would have been easily and certainly told. They are now in excellent condition, both of them silver-gilt.

The general design of the larger Cup is formed on the cone, the different portions being divided by mouldings, plain and enriched; and the surfaces partly burnished, partly adorned with stamped figures.

The basement is part inclined, part upright: this latter showing in succession a plain band, a border of rose-bearing sprays, a plain band, and then a coronet of fleur-de-lis.

From the top of the flowers, with rather awkward effect, rises the *conical* stem, terminated by a cable moulding. The surface is adorned with a border of oak-leaf and acorn, of rose and leaf, and of strawberry-leaf and fruit, in which the leaves, stalk, and fruit, are burnished or partly engraved on, and placed on a friezed ground sprinkled with dots engraved. These borders lie spirally round the stem, with burnished space intervening.

The bowl is *conical*, the bottom resting on the stem and overhanging, as a bladder containing liquid would do upon anything pressing under it. The lip is plain.

The cover is of two *cones* relatively inverted: at the bottom is an upright portion exactly like to that described in the basement. The surface of this bears five borders of oak, rose, and strawberry, similar to those on the stem, spirally arranged. At the junction of the cones is a plane knot of loops indented at their edge.

The upper cone, inverted, is surmounted by a turban, as it were, the upright surface of which is relieved with a band of quatrefoil and cable, each between two plain round bands or threads; and to it are affixed, at equal intervals, six pendant pinnacles.

The flat top bears a rose, just such is shown in the etching of the Salt.

Within the bowl, at the bottom, upon a cinquefoil surface of green enamel, slightly raised, is a shield bearing quarterly *France and England*, within a *bordure argent*, impaling *gules on a chevron argent three étoiles sable*.

The *Pint-Cup* is in character of shape more squat and depressed.

The surface throughout is covered scale-wise with segments of circular rings, burnished, the included spaces being lined with thread-marks.

The basement has its upright part at the top, consisting of a series of plain mouldings enclosing a border of rope and one of quatrefoil, surmounted by an embattled edge.

The stem is separated from the bowl by a burnished cable-band.

The cover hangs its edge over the plain lip of the bowl, and rises with an upright portion, a repetition of the corresponding part in the basement. It is in four tiers of gently ascending surfaces, and then shoots up in a conical form towards

an apex; then above a spreading plate, which separates the two edges, it expands in an inverted cone to a turban-head, which is encircled with a band of quatrefoil and circle of cable-moulding, surmounted by embattled edge. This turban-head has six pinnacles attached round it at equal distances. The top bears an enamelled shield with these arms: *argent a chevron between three . . . heads sable, as many étoiles of the field: a crescent of the second for difference.* Those heads are so strangely painted that it is impossible to tell whether they are meant for rooks, swans, wiverns, serpents, or fish. It seems most likely, from consideration of the arms, that¹ the larger Cup belonged to Humphrey, Duke of Gloucester, the Protector, Shakespear's "Duke Humphrey;" and from him descended to the Lady Margaret, and thus came into possession of the College.

The 'Audit Cup,' containing a quart, weighs 42oz. 10dwt; the pint Cup 30oz. The dimensions of each are these:

<i>Of the Quart Cup.</i>	<i>Inches.</i>	<i>Of the Pint</i>	<i>Inches.</i>
Height of Cup and cover	13	. . . . .	10
. Cup	7½	. . . . .	6
Depth of the bowl at the side	3	. . . . .	2
. in the middle	2		
Length of the stem	3		
Height of the base	2		
Diameter of the lip	6¼	. . . . .	5
. bottom of the bowl	2½	. . . . .	4
. bottom of the basement	4¾	. . . . .	4½
. top	3¾	. . . . .	3½
Height of the upright portion of the cover	1½		
. upper cone	¾		
. turban	1		
Diameter of the bottom of the cover	6¼	. . . . .	5½

The Salt will not need description. Its content is very small compared with the whole mass, and the interior form is well adapted to allow of the salt escaping before the spoon when inserted, for it is curved and very shallow. The weight of this piece is 26oz. 10dwt.

¹ For this conjecture, and for the emblazoning, I am indebted to the Rev. A. M. Hopper, Fellow of S. John's College. His argument is this: The Plantagenet arms are exactly those that he bore: his wife was Elinor Cobham, the arms of whose family are *Gu. on a chevr. or three étoiles sa.*: these are exactly the same as the arms impaled on the shield, with one slight difference, viz. that the chevron is *arg.* instead of *or.* Now I have looked through the intermarriages of the different branches of the royal family, and no member of it impales arms in any way similar to these, except the Duke of Gloucester. The slight difference of colour in one single point, while the rest of the shield is exactly the same, may be accounted for on the supposition that the enameller made the mistake in the painting, or, what is more likely, from the circumstance that in those times younger branches of a great family often changed the colour of their bearings, or made some alteration in them, to serve as a distinction of their own branch, without changing the general character of the whole bearings of the shield. The Cobhams of Sterborough, of whom Lady Elinor was one, were a younger branch of the lords Cobham. I cannot help therefore thinking that it is almost certain that the arms on the cup are those of the Protector Gloucester: he died without issue, and therefore the cup may very well have descended to Lady Margaret.

The weight of the spoons is 9oz. 9dwt.

The plate mark, on the flat edge of the base, is a fish, a crowned head, and the letter H, in separate stamps.

There is a Mug, of singular character, at present kept in store, not in use. The form is a cylinder, slightly diminishing in diameter upwards, and standing on a high basement of unequally undulated outline. The surface is engraved with rose and portcullis within lozenges, the fleur-de-lis appearing above and below, in the segments of the lozenges, made by bands surrounding the bottom and top and middle. This would appear certainly to have been the property of the Foundress.

The plate mark is the same as above-mentioned, and the weight is 25oz. 10dwt.

VI. These beautiful specimens of ancient plate are part of the munificent gifts of the famous Archbishop Parker, to the ancient and religious foundation of which he had been master from 1544 to 1553. These gifts appear to have been bestowed upon his College at different periods of time: being partly made by him during his lifetime, after his exaltation to the primacy, and partly bequeathed^a by him as a legacy, after his death, which took place in 1575. Thus, in an acquittance of plate, delivered to the College by John Parker, Esq., the Archbishop's son and heir, the plate therein mentioned is said to have been given, *partly in the life of the Archbishop, and partly since his decease*. In all of such acquittances and other contemporaneous documents the present specimens are noticed. In a tripartite indenture, made Aug. 6, 1569, betwixt the three Colleges of Corpus Christi, 'Gunwell and Caius,' and Trinity Hall, which seems to be a joint acknowledgment of the Archbishop's benefactions to them, they are thus described: "Item one greate Salte with the Couer of Siluer and whole gilte. xl. oz. Item xij Spoces, whole gilte, with knoppes of Christe and his xij Apostells, for the vse of the M^r and xij fellowes for the time being. xxvi. oz." Again, in an acquittance, dated Aug. 10, 1576, and consequently after the Archbishop's death, the "thirtene spones" are said to be "of siluer gilte with the pictures of Chryste and the Apostells."

The salt-cellar is elegant in form, and stands about $11\frac{3}{4}$ inches in height, the feet and lid being included. The feet, which are three in number, represent the fore-part of some strange mythological animal, apparently three-toed and web-footed. On these is placed a highly ornamented base or circular moulding, three quarters of an inch in depth; the larger diameter of which base is $5\frac{7}{8}$, and the smaller $3\frac{7}{8}$ inches. Immediately above this basal moulding the body of the salt-cellar is perfectly cylindrical, and very richly chased. The height of the cylindrical part is $4\frac{3}{4}$ inches. At equal distances from each other, in the middle section or circumference, it is decorated with three different heads of horned satyrs surrounded by oval borders; and on narrow

^a "Do et lego Sociis Corp. Christi *Cantabrigie* vulgo vocat. Bennet College (ubi primos progressus in literis fecerim) unum salinum cum operculo deaurat. 40 oz. unum cochleare deaurat. et duodecim alia deaurat. ponder. 26 oz. dim. et quart. dim." *Testamentum Matthæi*. D. Archiep. Cant. See Strype's Appendix to Life of Parker, Book iv. No. C. p. 187. fol.

Plate mark, a lion or leopard; the other mark undecipherable.

circumferential bands, at either end, are engraved in Roman characters the following inscriptions.

On the lower band :

SALINVM + HOC + CVM : PIXIDE : PRO + PIPERE : IN : OPERCVLO + CVM : 13
COCLEARIBVS + DEAVRATIS : QVÆ + HENT : CHRVM : ET + APLÖS +
PONDERANT : oz 64.

On the upper band :

MATTHÆVS + ARCHIEPVS + CANTVARIENSIS + DEDIT + COLLEGIO + CORPORIS
+ CHRISTI + CANTABRIGIÆ + PRIMO : SEPTEMBRIS + ANNO + DNI : 1570 +

The cylindrical part, just spoken of, forms the principal body of the salt-cellar, and is capped above by another highly ornamental circular moulding, the dimensions of which are exactly equal to those of the base. On the upper part of this moulding is placed a shallow margin corresponding to and fitting the lid or cover, and surrounding a spherical bowl, $3\frac{1}{2}$ inches in diameter by $1\frac{1}{2}$ inches in depth, for the purpose of containing the salt.

The lid or cover, including the part which is used for a pepper-box, is altogether 5 inches in height, and very elegant in shape. It is highly ornamented and chased, and immediately above the base of the pepper-box are placed, as before, at equal distances from each other, three curious projecting figures of sea-horses, or some other mythological marine animal. There seems, however, to be no mode of opening the last-mentioned vessel so as to fill it with the pungent dust intended to occupy it. Probably it was filled through the very few and somewhat large holes which are left at the top, and mark the purpose for which it was used. Our Elizabethan ancestors were perhaps more sparing in their use of pepper than many of our modern gourmands.

With respect to the spoons but little need be said. They are each 7 inches in length. The bowls are of singular shape, being broader at the lower end, and are $2\frac{1}{2}$ inches in length by 2 inches in breadth. The figures are about $1\frac{1}{2}$ inches in height, and all dressed in flowing robes, but not all of them capped with a crown of glory. Some are bearing crosses, others swords, and one of them is carrying an axe. They were, as it appears from one of the indentures above referred to, intended for the use of the master and fellows of Corpus Christi, the number of whom had been increased by Archbishop Parker from eight to twelve.

The preceding description was furnished by the Rev. James Goodwin, Fellow of Corpus Christi College. An engraving of the salt is to be seen in Dibdin's *Reminiscences of a Literary Life* (Pref. p. xi.), but not quite worthy of its subject.

The next article is the substance of a paper read before the Society by the same member of it in 1843.

VII. This piece, preserved among *The Founder's Plate*, is a cup of small dimensions, having a shallow bowl, on the lip of which are inscribed the following words :

Jasper . melchior . balthazar.

These words are separated each from the other by a crown, and they are the names of those who are commonly called *the three Kings of Cologne*. As these names appear to have been connected with divers strange and obsolete superstitions, it will be desirable to say a few preliminary words concerning the notable personages who bear them, and likewise to mention a few of those superstitions.

Jasper, Melchior, and Balthasar, are the names of the three very celebrated kings of Cologne, reputed to have been the identical magi, or "wiseards," as Sir John Cheke¹ calls them, who came from the East to Jerusalem, and presented their gifts unto the infant Jesus. Tradition has handed down to us the story, that these magi or wise men were three in number; a circumstance which St Matthew does not notice at all, but which, no doubt, was of old invented in order to assign to each one of them the bearing of a particular gift to our Saviour. It was a not uncommon opinion of the early fathers, who perhaps were much too prone to discover antitypes for each of the minutest details of Scripture, that the gifts of the wise men to Christ were symbolical. "Matthæus," says Irenæus, "Magos ab oriente venientes ait dixisse, vidimus stellam ejus in oriente et venimus adorare eum, deductosque a stella in domum Jacob ad Emmanuel, per ea quæ obtulerunt munera ostendisse, quis erat qui adorabatur; myrrham quidem, quod ipse erat, qui pro mortali humano genere moreretur et sepeliretur; aurum vero, quoniam Rex, cujus regni finis non est; thus vero, quoniam Deus, qui et notus in Judæa factus est, et manifestus iis qui non quærebant eum²." Upon a similar principle, therefore, I conceive that ancient superstition assigned *three* to be the real number of the wise men of the east, in order that each of them might be considered as the bearer of a particular gift, when they came from a far distant country to worship the infant Jesus, who was born king of the Jews. In correspondence with this opinion is the first line on an old brass, presently to be mentioned:

Jasper fert Myrrham, Thus Melchior, Balthasar Aurum.

From this it seems that, as the gifts were of *three* different kinds, gold, frankincense, and myrrh, the symbolical meanings of them *three*, and representing our Lord in a *threefold* point of view, perhaps also pointing Him out in His *triple* character of King, Priest, and Prophet; so likewise the bearers of these gifts were reputed to be *three* in number; and hence arose the tradition of the *three* wise men of the east, or the *three* kings of Cologne.

Again, it is a matter of curious enquiry, wherefore has a kingly dignity been assigned to the eastern magi: for St Matthew has taken no notice whatever of their real rank and condition; he merely designates them as being "wise men from the east." Now, although it be easy to form a conjecture on this point, yet a reference to ancient authority will, perhaps, be more satisfactory. In a neat pictorial representation of the Epiphany, which is found in a MS. of the fourteenth century³, belonging to the library

¹ Translation of S. Matthew's Gospel, ch. ii. 1—11. 8vo, Lond. 1843.

² D. Irenæi adversus hæreses Valentini et similibus, Lib. iii. cap. x. See also Chrysostomi in Matthæum. Hom. viii.

³ No. CLXIV.

of Corpus Christi College, the magi are delineated in the act of presenting their gifts, each being adorned with a golden crown. By way of illustrating the subject of this drawing, four half-length figures of the prophets Isaiah, Jeremiah, Micah, and David, are placed at the corners of it; each of whom is made to be uttering a prophetic declaration respecting the Messiah and the coming of the Gentiles to Him¹. The words which are put into the mouth of David² are taken from the tenth verse of Psalm lxxii. the authorised version of which is as follows:

"The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts."

The adorning, therefore, the magi with crowns of gold, and the designating them as kings, may, probably, have special reference to this particular prophecy. Perhaps also their number may have been reputed to be *three*, in order to render it more closely applicable to them, or in order to identify them with the kings of Sheba and Seba, of Tarshish and the isles.

Such, then, is the probable origin of these two traditionary stories respecting the wise men of the east, which have for many centuries been received and acknowledged as authentic by the Roman catholic church. But, whatever be their real origin, it is somewhat satisfactory to know that appeal both may be, and has been, made in behalf of them at least to the bare letter of Holy Scripture. It would be well if all other Roman Catholic traditions and legends of saints were able to justify their claims to general acceptance and belief by a similar appeal to the pure word of God.

The next thing is the reason why these three wise men are spoken of as being of the city of Cologne, so that, *the three Kings of Cologne* has become a common appellative of them.

The following history will satisfy our enquiries in this particular.

Helena, the mother of the famous emperor Constantine, was a person of obscure birth in Bithynia. While in that country she became the wife of Constantius Chlorus, but was subsequently divorced from him, after he had become associated in the empire. When Constantine became emperor, A.D. 306, he paid great honour to his mother Helena, and conferred on her the title of Augusta. At the age of eighty she made a journey to the Holy Land, where, it is said, she assisted at the discovery of the cross. Among other relics she is likewise said to have brought over with her to Constantinople the bones of the three eastern magi who presented their gifts to the infant Messiah. But these bones, it seems, did not find their final resting-place at Constantinople. Many centuries afterwards it came to pass that they were again removed, and transported from Constantinople to Cologne, by Rainold, archbishop of that see. Since their last removal to it, the "ill-built, ill-arranged, ill-fumigated³" city of Cologne has been the

¹ The following verses or explanation of the picture is given at the bottom of the page, being written in black letter:

Plebs notat hec gentes Xpo iungi cupientes.
Xps adoratur: aurū, thus, mirra letatur.
Hoc tipice gentem notat ad Xpm venientem.

² Reges Tharsis, et insule munera offerent.

³ Quarterly Review, 1834. No. ciii. Art. ix. p. 213.

celebrated "abode of the skulls" of the three wise men of the east, and the relics made the subject of much superstitious veneration. A jubilee in commemoration of these kings is celebrated at Cologne every hundredth year; the sixth and last of which was held on Sunday, July 23, 1764, and lasted eight days⁴.

Hence, therefore, the eastern magi have been named *the three kings of Cologne*⁵; and even to the present day there remains, in the stupendous cathedral of that city, a magnificent mausoleum erected to their honour. "You are told," says Mrs Trollope, in her *Tour through Belgium and Western Germany*, in 1833, "with the most grave and dignified assumption of historical truth, that this splendid monument contains" their bones. "But let the bones contained in it," she adds, "be whose they may, the shrine itself is most superb; and when you enter the little tabernacle in which it is deposited, there is something so mystically glowing in the eternal lamplight reflected by the gold and precious stones,—something so horrific in the three grim skulls protruding themselves from amidst the jewels with which they are encircled, for each one

‘The likeness of a kingly crown has on;’

and the whole scene is at once so ghastly, and so gorgeous, that, for the moment one is almost tempted to believe some real sanctity must be attached to the relics, which princes and prelates have for ages agreed to honour with such extravagant and strange devotion. The date of this singular monument is 1170⁶."

As to the superstitions of old connected with the three famous eastern kings, it has been said of their reputed relics, as it has been said of all other popish relics and saints, that many miracles were wrought wherever they rested as they were transported to Cologne. No doubt Archbishop Rainold, by means of such pious frauds, very greatly enhanced his own merit in the sight of the good people of Cologne for having transported the relics thither.

Again writes Sir Walter Scott in his beautiful tale of *Quentin Durward*, "the kings of the blessed city of Cologne will not endure that a Jew or infidel should enter within the walls of their town⁷." It seems then that the presence of the relics of the three wise men was considered as a species of protection against the intrusion of the Jew, or the invasion of the infidel.

Again, the carrying about on the person the names of the three kings was considered as a sort of charm against the falling sickness. This I learn from the inscription on a loose brass, which was formerly in the old vestry of the church of St Peter

⁴ Gentleman's Magazine, Vol. xxxiv. p. 395.

⁵ Cologne appears to have been a favorite place of resort for itinerant visitors from the east, whether dead or alive. In the Historical Chronicle of the Gentleman's Magazine for April, 1761, is the following:

"Friday, 17. Two men arrived at Cologne, who say they come from Damascus, are 700 years old, and are sent by heaven to call men to repentance. They foretell the dissolution of the world in 1773, understand Greek, Latin, Hebrew, and Chaldaic, and are sent to Rome for farther examination."—*Gentleman's Magazine*, Vol. xxxi. p. 187.

⁶ Mrs Trollope's *Belgium and Western Germany*, ch. vi.

⁷ *Quentin Durward*, ch. xvii.

of Mancroft, in the city of Norwich, and has been before slightly alluded to. The brass is thus inscribed:—

**Gasper fert Myrrham, Thus Melchior, Balthasar Aurum,
Hec tria qui secum portabit nomina Regum,
Solbitur a Morbo, Christi Pietate, caduco.**

This very appropriate triplet of Latin verse has thus, by being translated into English, been converted into a quartetto:

Myrrh, frankincense, and gold, the eastern kings
Devote to Christ the Lord, as offerings:
For which, of those, who their three names do bear,
The falling sickness never need to fear.

The author of the English translation is unknown; but the Latin verses are taken from a loose brass, which, says Blomefield, was some time since in the old vestry of St Peter of Mancroft, in the city of Norwich, but it is not there now.

How fond a tradition was this of the "three kings of Cologne," appears by the old heralds taking them in hand. In Harl. MSS. 2129, p. 112, we find "the 3 kinges of Cullen's coats," set down thus:

Rex Melchior de Collen, bears argent a star or, with a crescent or.

Rex Balthasar de Collen, bears sable a star or.

Rex Jespar de Collen, or a man sable pale face proper, in a coate purpur, hose sable, holding in his right hand a speare staff purpur hed proper, a banner thearat, the other hand on the breste.

The probable date of admission of this cup into the College there are no means of ascertaining with accuracy. The stem is of silver gilt, and twisted in the form of a six-threaded screw. It is so contrived that it can at pleasure be separated from the bowl, the lower part of which is made of a dark brown and hard wood, extending as far as the first ornamental border. From thence to the top of the bowl the material is silver gilt, and just below the upper edge or lip of the cup is the band, about half an inch in depth, on which are engraven the names of the three kings, separated from each other by their respective emblems or crowns. The inside of the



bowl contains, at the bottom, a circular and raised medallion, on which is engraven the singular representation of a squirrel sitting on the back of a large fish, and busily engaged in the act of cracking nuts, gathered by it, apparently, from a neighbouring bush. What this quaint device may mean it is not perhaps very easy to say, or in what manner to connect it with the cup itself; unless it be merely the private mark of the maker, who probably was some foreign artist.

The dimensions of the cup are as follows :

Diameter of bowl.....	$4\frac{1}{2}$ inches.
Depth of bowl.....	2 inches.
Height of stem.....	$3\frac{1}{2}$ inches.
Diameter of base.....	4 inches.

Again, what is the purpose for which this cup was intended to be used? The shape, the construction, and the mixed material of which it is made, alike combine to render it improbable that it could have been intended as a drinking cup, although it is capable of holding fluid. It seems most probable that its real object was to serve as an offering cup at some altar or shrine, either dedicated to the three kings, or at least where there was some picture and representation of them. This conclusion seems to be warranted by the evidence supplied from the little drawing which has been before referred to. There we see the kings, with their several gifts in their hands, contained, however, not in caskets, but in cups. The one who is kneeling down is presenting an open cup, apparently full of gold coin, into which the infant Saviour, while held by his mother on her knee, is dipping his hand. The other two, likewise, have similar receptacles in their hands for the frankincense and myrrh. The cup now before us may probably, therefore, have been intended to be used as a cup for offerings and gifts, to be placed upon and used at that altar or shrine, which had either been dedicated to the three kings, or where, at least, there was some painting, image, or any other kind of representation of them.

VIII. The Archbishop's splendid Ewer and Platter must be presented at some future time. They are beautiful specimens of engraved plate; and are in excellent preservation, and condition.

IX. The College herein mentioned possesses very few remnants of ancient plate, having experienced one of the reverses which befall worldly treasures, "that thieves break through and steal." This loss was the penalty on over-much security and unwatchfulness. The event above alluded to befel in 1801. The few relics, here mentioned, owe their preservation to the obscurity in which they abode, having been then long disused, and laid up in the College Treasury. Still, it would seem, there is a medium between the safety which is gained by disuse, and such use as precludes safety.

Archbishop Parker was a friend and confidant of the founder, Dr Caius; and testified his friendship by some recollection of the Founder's College. Amongst other marks of this feeling, he gave the plate mentioned under this number.

(1) A quart cup, silver-gilt, 40 oz. in weight; the number is under the foot, and *wmc.* 40 within the lid. The cover is surmounted with a figure, an infant Bacchus, whose right hand holds the thyrsus, and left rests on a standing shield.

It is of several pieces, joined together by coarse contrivance. The body of the cup is adorned with a border of engraved leaf. Round the interior of the cover is this inscription :

MATTHÆUS CANTUAR DEDIT COLLE^o GUNWELL ET CAIUS, CANTAB. A^o. 1569
1^o JAN. CONSEC^{us} SUÆ XI^o, ET ÆTATIS SUÆ 68.

Between each word a small rose is for distinction engraved. The height of this cup is 15 inches.

(2) The mug, of silver, has a graceful shape; it is a narrow cylinder on a broad basement: the surface is covered with a kind of scroll-work stamped on it. It bears this inscription :

+ MATTHÆUS : ARCHIEPS : CANTUAR : DEDIT : COLLE^o : GUNWELLI : ET :
CAII : CANTAB : 1^o JAN : A^o : DI. 1571.

And for the plate-mark *a crowned head full front*, opposite to a *lion gardant passant*: on either side a letter, R and U.

The height of the Mug and Cover is . . .	6 $\frac{2}{3}$ in.
. Mug	5 $\frac{1}{3}$
Diameter of the base	4 $\frac{1}{2}$
. mouth	2 $\frac{2}{3}$.

On the cover are Archbishop Parker's arms, and above it the weight mark, *uncis* 15 . 3 dwt.: but within is cut the figure 15 . 9. The plate mark is also there, and very clear.

(3) The two Cocoa-nut Cups are alike in general character. The body is a cocoa-shell, mounted in silver-gilt: i. e. having the cover, lip, stem, and base of that substance. Silver-gilt ornamented braces gird the shell, connecting the lip and stand.

In the smaller one the lid has a circlet of fleur-de-lis round its base, and the summit of its very nicely tapering cone is crowned with a pine apple. The foot of this Cup is plain.

The larger Cup stands on three sitting lions: its basement is crowned with an embattled edge, the stem is conical, dotted over. The shell in this has been adorned with colour and gilding. The braces bear a cable band between two rows of fleur-de-lis. The lip is bounded below by a band of fleur-de-lis; and the space between this and the edge is scattered with flowers impressed. The cover rising up to some height, terminates in a pyramid surmounted by a crescent, which seems to connect the cup with another Founder, Bishop Bateman, who bore this crest. And thus this article would possess an interesting claim to antiquity of origin: for the date of the bishop's death was 1390.

The dimensions are as follow :

<i>Of the larger.</i>	<i>Of the smaller.</i>
Height of the Cup . . . 11 in.	. . . 10 in.
. Cover . . . $6\frac{3}{4}$	
. Nut . . . $4\frac{1}{3}$	. . . $3\frac{1}{2}$
Length of lip $1\frac{1}{4}$	. . . 1 in.
Breadth of Cover $3\frac{1}{4}$	. . . $3\frac{3}{4}$
. Base $4\frac{1}{3}$	

X. A brief notice of this appears in the *Cambridge Portfolio*, in the article upon Ancient Plate.

XI. Such seems to have been its hereditary title, through the life of the College : moreover, the workmanship has always been attributed to the celebrated Benvenuto Cellini. The experienced eye will judge well enough, from the annexed drawing, of the value of the claim. 'The fancies of this artist ran on classical designs,' a remark well exemplified in this piece of work : and it is well enough illustrated by descriptions of some of his works, at pp. 15, 16, 79, in the life of him by Roscoe.

It may be noted with respect to the lions at the base, that this animal formed the crest of Sir Walter Mildmay, and with that emblematic authority surmounts the entrance to the College.

The top of the Cup is in two parts connected by a screw.

The dimensions are as follow :

Height of the Cup	8 in.
. Cover	$7\frac{1}{4}$
Diameter of the base	6
. bowl	10 outside.
Depth of the bowl	$9\frac{1}{3}$ inside.

The weight of the Cup is 63oz. 10dwt ; of the cover, 34oz. : in all 97oz. 10dwt.

On the reverse of the arms are the letters W. M. joined together by a knot.

The arms of Sir Walter Mildmay are thus blazoned by Cole, (LVI. 340,) from the College Book of Benefactors : *Quarterly, 1st A. 3 lions rampant B. armed and langued : 2nd B. on a canton Or, a mullet B. : 3rd B. a chevron embattled O. inter 3 roses Argent seeded Or : 4th Per fess nebule A. and S. 3 greyhounds' heads coupés counter-changed, collared Or.*

Crest : *a lion's head erased Or, gorged with a coronet B. Mantle G. lined A. sash G. tassels Or.*

This Cup has gone down the table many times and oft, *in piam memoriam* (*Fundatoris*). But its exploits have been only of the day ; none of its triumphs have been written. It has lost none of its beauty by lapse of years ; and it is preserved with all the affection of obedient sons towards the revered Father and Founder.

XII. A description of this singular piece is given at p. 491 in the *Cambridge Portfolio*.

The larger and more elaborate Cups are sometimes called "Grace-Cups," from their privilege of going down the table at the close of dinner, before the saying Grace. The formal custom maintains its ground at not a few ancient corporate boards. And custom rules the draught also as well as the vessel. The plate-marks above-mentioned in V., VI., and X., will be explained in part by reference to the present custom. There are five points in the Mark now used: (1) the manufacturer's name; (2) the Lion gardant for the London Hall; (3) the Leopard's head for the assay mark; (4) the letter for the date, *i. e.* the year-mark, which is changed every year; (5) the Queen's head, which is the duty-mark. The Table of dates of various marks kept at the Goldsmith's Hall does not go further back than 1696. It may be observed also that each Hall, at a different place, as Exeter, Birmingham, &c., has its own mark.

The subject of this number might very easily be extended: sufficient, however, it will perhaps be considered, has been done to show how much interest the subject is capable of affording. It may further be hoped that in each several College some member of it will be found to supply a description of what its treasures contain, and to fill up the measure of that which is here but commenced.



~~Illustration~~
 of the Chalice of the Holy Grail.

Wm. B. Gurnside del.

J. L. Williams sc.



PASSION CUP.

CHARLES HALL, CAMBRIDGE.

G. F. Weston del.

J. L. Williams. Sc.



qui alienaverit anathema sit & Iesu vñ
 O Langton Winton eps avle pñbrochie olim soci? dedit Hār
 Kallā eoqñā eidē avle 1298.

Plate IV.

<i>A B</i>	—	$1\frac{1}{8}$	<i>inches</i>
<i>B C</i>	—	$3\frac{3}{8}$	<i>d.</i>
<i>C D</i>	—	$2\frac{1}{2}$	<i>d.</i>
<i>A D</i>	—	7	<i>d.</i>
<i>E F</i>	—	2	<i>d.</i>

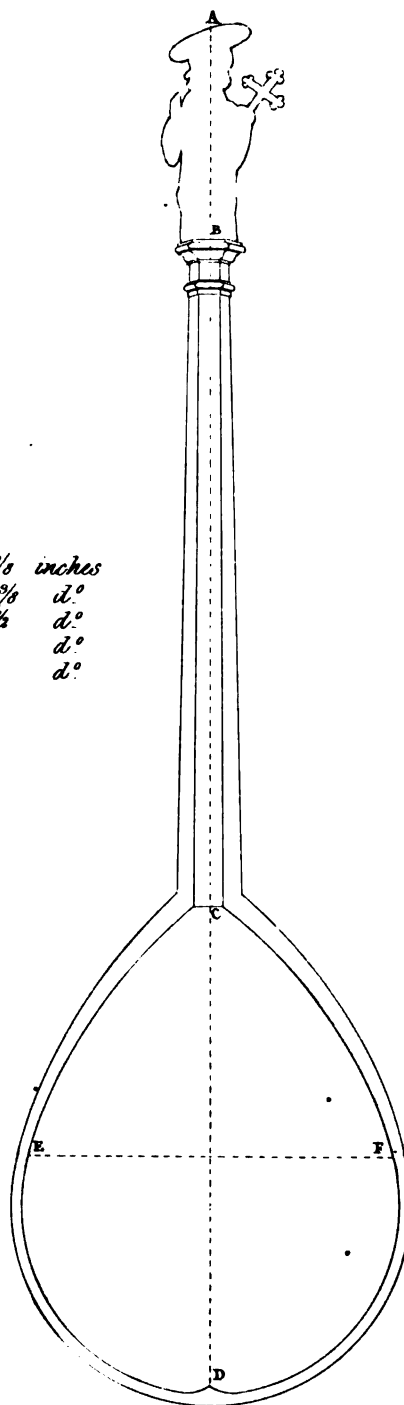


Plate V

Fig 1.



Fig 2.



Fig 3.



Fig 4.



C. Bullmandel's Lithography.



THE
GOLDEN AGE

G. F. Weston del.

J. L. Williams. Sc.

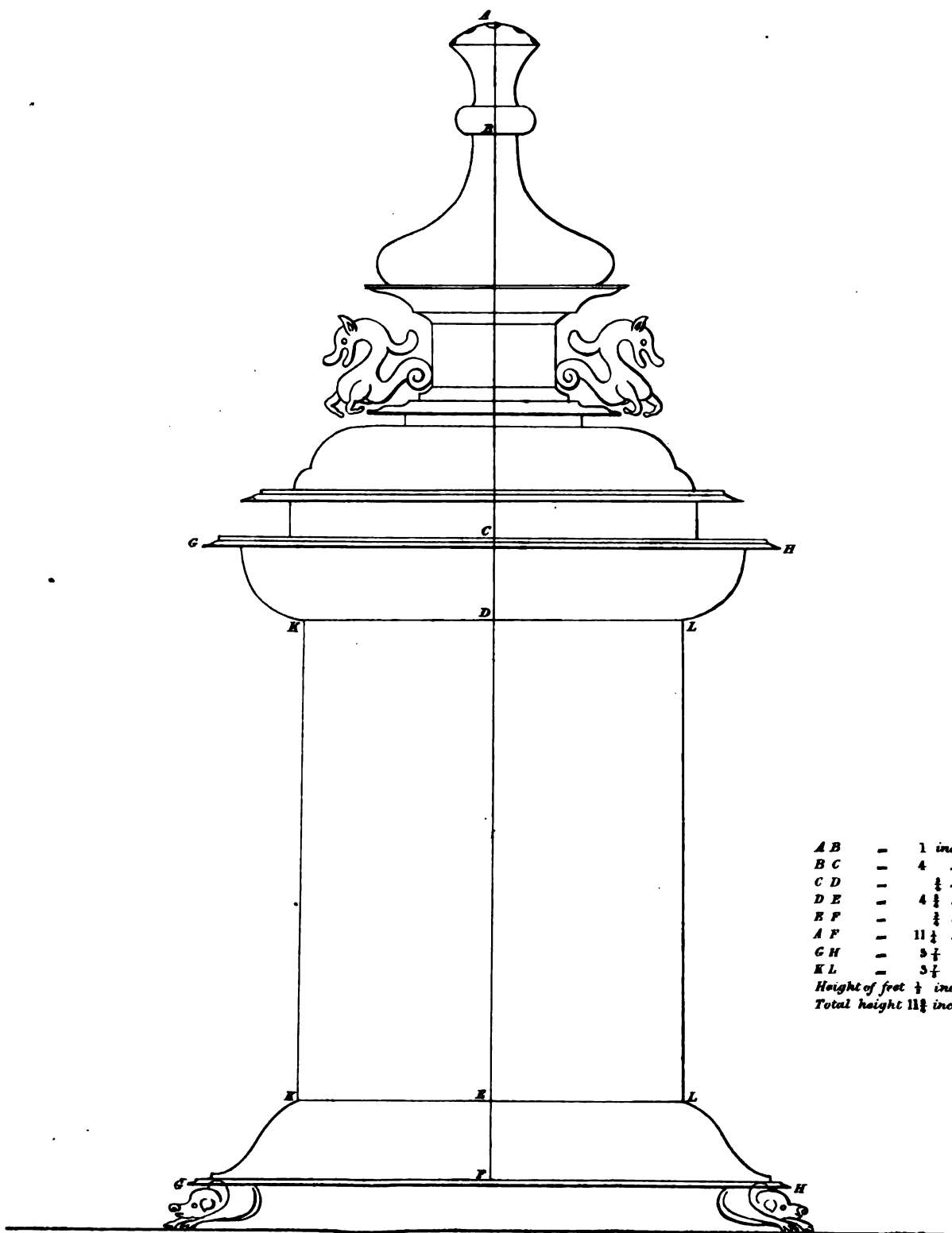
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G. F. Weston Esq^r del^t

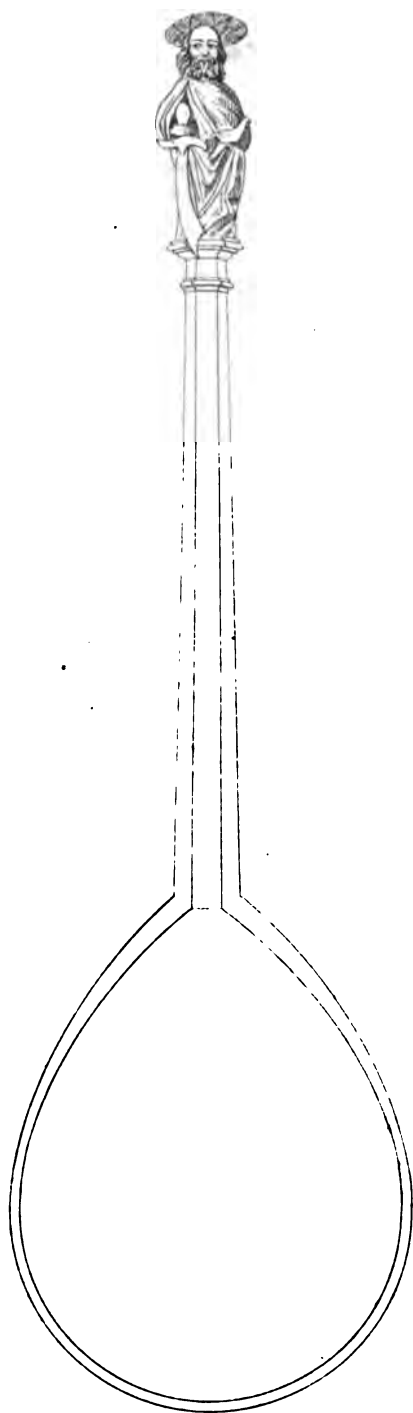
Printed by C. Hullmandel

Archbishop Parker's Salt in Corpus Christi College.

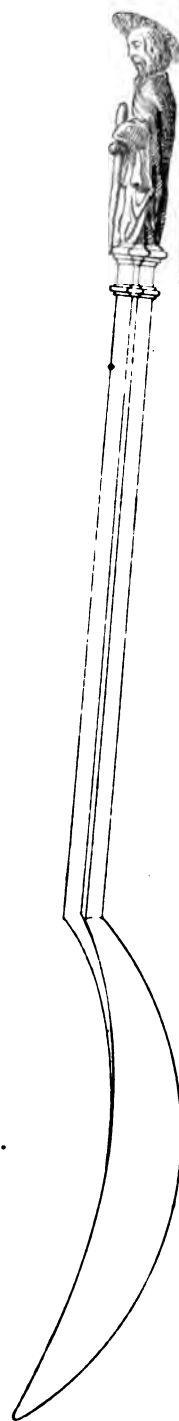


<i>AB</i>	-	1 inch
<i>BC</i>	-	4 "
<i>CD</i>	-	$4\frac{1}{2}$ "
<i>DE</i>	-	$4\frac{1}{2}$ "
<i>EF</i>	-	$4\frac{1}{2}$ "
<i>AF</i>	-	$11\frac{1}{2}$ "
<i>GH</i>	-	$3\frac{1}{2}$ "
<i>KL</i>	-	$3\frac{1}{2}$ "
<i>Height of feet $\frac{1}{4}$ inch</i>		
<i>Total height $11\frac{1}{2}$ inches.</i>		

Diametrical Section of Abp. Parker's Salt-cellar.



H. Dawkes Esq^r del.



Printed by C. Hullmandel

One of Archbishop Parker's XIII Apostle Spoons.



Hallmark of J. B. Loh.

The Cup of the Three Kings.
Corp. Chr. Coll. Cam.



Stallmeister 1861. Lithograph.

The Offering of the three Kings.

M.S. N^o CLXIV. Corp. Chr. Coll. Cam.



W B Grenside Esq^r del^t.

Printed by C. H. Stansfeld.

The Founder's Cup in Emmanuel College.



Hallman del. R. G. S. 1877

Interior of the Bowl of the Founders Cup,
Emmanuel College .
Scale $\frac{1}{2}$.

ROMAN-BRITISH REMAINS.

ON THE
MATERIALS OF TWO SEPULCHRAL VESSELS

FOUND AT
WARDEN, CO. BEDS.

BY
THE REV. J. S. HENSLOW, M.A.
PROFESSOR OF BOTANY IN THE UNIVERSITY OF CAMBRIDGE.

WITH TWO PLATES.

CAMBRIDGE:
PRINTED AT THE UNIVERSITY PRESS.
PUBLISHED BY J. & J. J. DEIGHTON, AND MACMILLAN & CO.
JOHN W. PARKER, LONDON;
AND
J. H. PARKER, OXFORD.
M.DCCC XLVI.

OXFORD ARCHITECTURAL
AND HISTORICAL SOCIETY.
1904

ON THE
MATERIALS OF TWO SEPULCHRAL VESSELS
OF THE
ROMAN-BRITISH PERIOD.

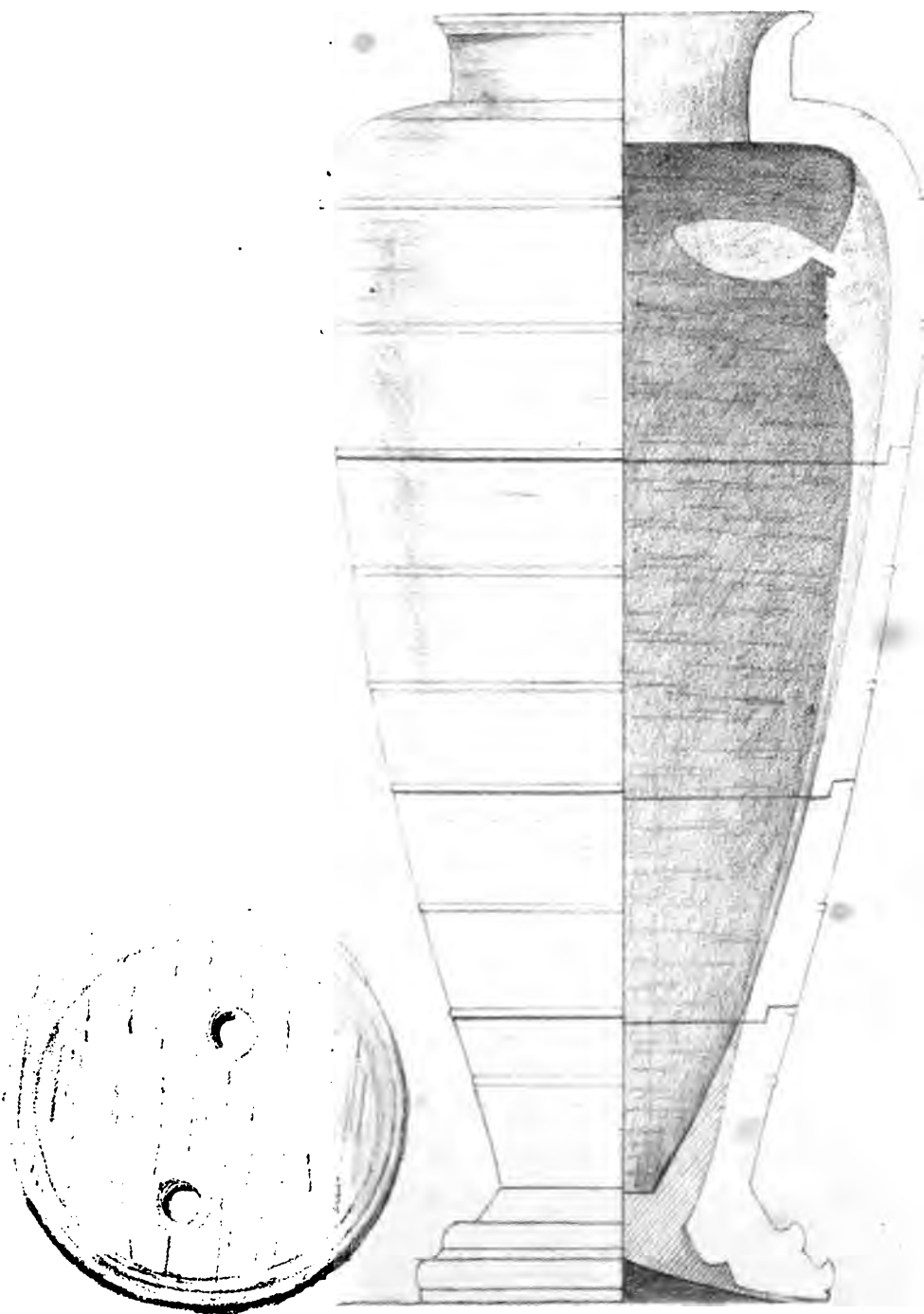
BY
THE REV. J. S. HENSLOW, M.A.
PROFESSOR OF BOTANY IN THE UNIVERSITY OF CAMBRIDGE.

IN the *Archæological Journal*, Vol. I. p. 347, there is a paper by Mr Sydenham, on the Kimmeridge Coal-money, which he has clearly determined to be the "waste pieces thrown out of the lathe as the refuse nuclei of rings," which were used as armlets, &c. I know not whether it may be considered any additional confirmation of this opinion, to mention that a personal friend of my own, who is skilful as a turner, upon seeing a specimen of the Coal-money in my possession, sent me a piece of ebony prepared as a chuck for his lathe, by way of illustrating what he conceived this Coal-money must have been. Upon looking over some fragments of Romano-British pottery from the neighbourhood of Colchester, I met with what appears to have been part of a large patera, or at least some vessel with a flat surface and a shallow projecting rim. This fragment is of the same material as the Kimmeridge Coal-money; and bears the impression of a fossil ammonite (?) distinctly marked upon its fractured surface. Upon drying, it has become cracked and *warped* precisely in the same manner as we see the specimens of Coal-money.

Upon examining Mr Inskip's collection of Roman-British antiquities, now in the possession of the Cambridge Antiquarian Society, I perceived that the two remarkable vessels of which an engraving has been made to accompany this communication, were composed of a bituminous shale, in all respects similar to that which occurs in the Kimmeridge clay, and from which the Coal-money has been turned. These vessels which were found at Warden in Bedfordshire, are referred to in the 10th No. of the Publications of the Society, (page 20), and it is there stated that they had been considered to be of oak. I can detect no trace of ligneous structure, and it seems to be not improbable that the bitumen may have been derived from the decomposition of animal rather than of vegetable matter. A faint trace of a fossil impression may be seen on the bottom of the more perfect vessel, and towards the summit there is also a sand-gall, or intermixture of sandy material, in the shale; and probably indicating the direction of the strata. These vessels have been formed out of separate pieces, as though the bed of shale had not

been of sufficient thickness to admit of their being turned from a single mass. I suppose it to be necessary that the axis of the vessels should be perpendicular to the natural laminæ of the shale, as this appears to have been the arrangement sought for in all the pieces of Coal-money I have seen: which always split by natural cleavage perpendicular to their axis. Attention to the arrangement of the laminæ seems to have been as advisable as that which turners are accustomed to pay to the grain in wood.

The Rev. Dr Webb pointed out to me a ring of similar material connected with a bronze ring which was so clasped into it that the two had the appearance of a link in a chain. They were found in this state lying upon the breast of a skeleton, at Littlington, and are now among the numerous remains from that locality placed in the library of Clare Hall. Both these rings would have been considered as armlets, excepting for the above arrangement. Perhaps I may be permitted to suggest the possibility of many rings, usually considered as armlets, having served as fastenings or supports to the upper part of the vestment. I have twice found bronze rings lying on skeletons in a similar position to that noticed by Dr Webb; and in each case they were in pairs, a thick and a thin one together. I could not distinctly ascertain whether those of the same pair had been clasped into each other; as the thinner rings were much decayed and broken into several pieces. If these rings had not served as clasps, possibly they had been worn as ornaments suspended round the neck. The green rust on the inside of one of the larger rings is singularly impressed with what I consider to be the markings of the flesh of the human thumb; as though the individual had died grasping the ring, and had been thus buried. These specimens were from the neighbourhood of Felixtow in Suffolk.



KIMMERIDGE COAL MONEY.
actual size.

Drawn by H. Daubee, Esq.

Metcalf & Palmer, Litho. Cambridge

**ELEVATION & SECTION
OF THE KIMMERIDGE COAL VASE.**



Drawn by H. Danks, Esq.

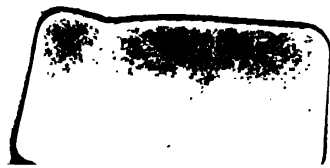
Metcalf & Palmer Litho Cambridge.

KIMMERIDGE COAL VASE.

HALF THE SIZE.







1

